

THE CHILD AND THE BOOK

Agnes Junkin Peery

Emily J. Werner

Book 3

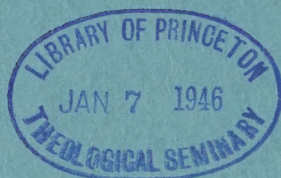
WHAT CHRIST MEANS
TO THE PRESENT-DAY WORLD



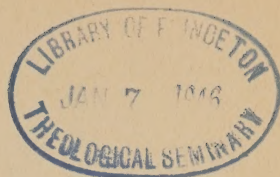
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THE CHILD AND THE BOOK:

A Teachers' Guide in the Christian Education
of Ten, Eleven, Twelve, and Thirteen-Year-Olds

BOOK THREE: FOR TWELVE-YEAR-OLDS

WHAT CHRIST MEANS
TO THE PRESENT-DAY WORLD

By

Agnes Junkin Peery and Emily J. Werner



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OUTLINE OF COURSE

YEAR ONE—WHAT IS GOD LIKE?

YEAR TWO—THE BIBLE

YEAR THREE—WHAT CHRIST MEANS TO THE PRESENT-DAY WORLD

YEAR FOUR—THE CHRISTIAN CITIZEN

SUPPLEMENT (for all four years)

Appreciation

Explanation of Course: Our Reason for Being

General Outline of Four-Year Course

Practical Suggestions

Helpful Books for Teachers and Children

Story and Poem Index

Picture Sources

An Extra Story: The Packman's Wares

YEAR THREE

What Christ Means to the Present-Day World

GENERAL OBJECTIVES OF THE YEAR'S WORK:

To lead the children to see that Jesus is a living power in the world today, through an enlarged conception of the extent of His influence, a deeper understanding of His teachings, and a growing realization of what it means to be His follower

To lead them into a deeper appreciation of spiritual values in our materialistic age; to develop a sense of personal benefit resulting from an acceptance of the redemptive work of Christ

To lead them toward a personal decision of allegiance to Christ and to further their growth in Christlike living

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UNIT I

WHAT WAS JESUS LIKE?

(A study of Jesus' Life as Recorded by Mark)

OBJECTIVES:

- To acquaint the children with Jesus as a person through a study of the outstanding facts of His life
- To awaken an admiration for Him as a man as well as God and to arouse the desire to be like Him
- To lead the children to know Christ as Saviour, Friend, and Lord

THE QUESTIONS INDICATED IN TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE CHILDREN TO DISCOVER THE ANSWERS TO THE QUESTION, WHAT WAS JESUS LIKE?

POSSIBLE UNIFYING ACTIVITIES:

- Making pictorial maps of Palestine, locating the main events in Jesus' life by means of drawings or small pictures cut out and pasted in place
- Making a large floor map of Palestine on which the story of Jesus' life may be enacted, using figures (not too small for easy handling and effectiveness) cut from colored pictures, (e.g., Sunday School leaflets), mounted on scraps of three-ply wood from a lumber yard and cut out with a jig-saw (This can be bought at any hardware store for very little.)
- Making an animated map of outing flannel to which paper figures, backed by outing flannel, adhere without thumbtacks or paste and are easily moved from place to place
- Making a village of Nazareth out of Ivory soap, clay, or salt and starch mixture
- Making a "Life of Jesus" class book for the class library
- Planning tableaux showing groups of children whom Jesus helped

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

- Compiling an illustrated life of Christ in the words of Mark (Penny or two-penny gospels of "Mark" may be ordered from "The American Bible Society"—see Year II, page 16. Two of these gospels might be given to each child and the stories studied each session cut from them and pasted in individual notebooks. Pictures for illustrative purposes may be ordered

from picture companies—see “Picture Sources” in Supplement
—or cut from old Church-School leaflets.)

THEME HYMNS FOR UNIT:

We Would See Jesus, Lo His Star Is Shining
Fairest Lord Jesus (See page 106)

UNIT MEMORY WORK:

John 8:12

INTRODUCTORY SESSION:

LAUNCHING THE UNIT AS A WHOLE

A Launching Story:

AND THEY ALL WONDERED

It was about the year 30 A.D. and Jerusalem was agog. “Have you seen him?” people were asking. “Have you seen the way he dresses? He has grown up in the wilderness and only wears rough camel’s hair clothes and a leather belt. He eats only the things that grow out in the rough country from which he comes, locusts and wild honey! Who do you think he is?”

“He is a preacher of some kind,” said some. “Every one is going to hear him! He gives his message, “Repent, for the kingdom of heaven is at hand. Make ye ready the way of the Lord!”

“He must be Elijah come back to earth!” speculated others. “Only Elijah would have the courage to tell people of their sins in the way he is doing. He even looks like Elijah!”

“He couldn’t be Elijah,” answered still others, “but he is a prophet, and a great one, too.”

“Could he be the Christ—our promised King?” asked a few who were wondering.

Down by the River Jordan excitement was even greater. There the usually desolate rocks were covered with people and the usually silent caves were echoing with the voices of those outside. There, by the muddy river itself, stood the man everyone was discussing. Around him crowded people of every description, Roman soldiers and Jewish priests, rich tax gatherers and poor fishermen, young boys and grey-haired men. Some had come in curiosity but had remained to listen. And how attentively they did listen to the things he said, as he echoed the words of the prophet Isaiah!

"Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be made low;
And the crooked shall become straight,
And the rough way smooth;
And all flesh shall see the salvation of God.
Come, repent of your sins and be baptized."

But some asked, "Why do you baptize, seeing you are not the Christ, neither Elijah?"

And John answered, "I baptize you with water; but there is One coming who is greater than I. I am not even worthy to unloose His shoes: He will baptize you with the Holy Spirit; He will cleanse this land and judge the evil in your hearts."

The people listening were worried. If the King really was coming, if He truly was going to judge their hearts and deeds, should they not prepare for Him now? But how could they? Truly they had been doing wrong. Truly they had been selfish. The King would surely see these things and bring just punishment upon them. And so they turned to John, those multitudes of common folk, and asked, "What then can we do?"

And he, looking at them, said, "He that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise."

There came also tax collectors whose money bags were bulging with money they had collected dishonestly. They, too, asked the question, "Teacher, what must we do?"

And John, knowing their ways, said, "Take no more than is your due from those you tax."

Even the haughty Roman soldiers, whose helmets flashed in the mid-day sun, seemed moved by all John had said; even they came humbly and said, "What must we do?"

And John, looking at them and thinking of their cruelty and quarrelsomeness, said, "Do not hold men up by force to rob them, neither accuse men falsely; and be content with your wages."

Many took John's words to their hearts and were baptized.

The days moved on and John continued to preach. But soon to Jerusalem came new rumors from the north.

"Have you heard of the young preacher in Galilee, the one called Jesus? All men flock to Him and all are amazed at His teaching and the works of healing which He does."

One said, "He goes about doing good."

Another added, "With authority He commands even the unclean spirits and they obey Him."

And still another told of how "At evening at Simon's house, all the sick of the city were gathered together at the doors, and He healed them every one, and there was such a crowd around his door one day that some men tore up the roof of the house to get a paralyzed man to Jesus."

At dawn they came to him, too, before the sun was up. But He had gone out alone to pray.

"What He did on the lake seems most wonderful to me," said a disciple who had been listening. "He calmed a storm with three words, 'Peace, be still.' Who then is this that even the winds and the sea obey him?"

The question was asked again and again, "Who, then, is this?"

And so the stories spread. People were leaving John to follow this strange man Jesus. Finally, John himself was put in prison by Herod because he had been brave enough to tell the king of his wrong-doing. And in his prison cell he wondered too. He did not mind being shut up in prison if this truly was the Christ who was to come into the world, the Christ whose way he had prepared. But was this the Christ? John had thought He would come as a mighty One to punish the people. This Jesus was so gentle and talked of forgiving sin. How could he tell if He were God's Son or not? He would simply send and ask Him.

A messenger went and came back with this response. "The man named Jesus said to tell you that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the poor have good tidings preached to them . . ."

John was satisfied.

But outside his prison cell, the people wondered still, and stories of Jesus' greatness grew.

Stimulating Questioning:

Stories of Jesus are, to most twelve-year-olds, so familiar that they feel no more than a passing interest in them. They somehow feel that they "know it all," a deadening attitude. Unless boys and girls, in this first session, are brought to realize that there are things they do not know and that these things that they do not know are both fascinatingly interesting and vitally important, a study of the life of Christ might as well not be undertaken.

The story printed above should awaken the group to the realization that Jesus was a living personality that roused and stirred a nation. In order to lead them to realize that that stir was not limited to one nation or one time, thoughts such as the following might be suggested, and questions such as those listed below might be asked:

Both Jesus and John made a stir in Palestine almost two thousand years ago.

What signs do you have in the world today which make you know that John the Baptist once lived on earth?

What signs do you have in the world today which make you know that Jesus once lived on earth? (In thinking through this question, the children should be led to think of such things as: Our calendar—A.D., “In the year of Our Lord——”; the very holidays of our year—Christmas and Easter; our hospitals—in the front entrance of one of our largest hospitals in the United States is a statue of Christ with the people to whom He said, “Come unto Me”; our Red Cross; the cross on tuberculosis seals; the statue of “Christ of the Andes”; books about Christ; plays based on Christ’s life; pictures of Christ; music inspired by Him; etc.)

Many men as great and courageous as John the Baptist have lived and done their work and died. We read of their names in history but we do not see marks of their lives all about us. Jesus is talked about and written about, sung about and pictured; and yet every day people seem to find more things to say and write and sing and paint. (The teacher might list titles of present-day books and plays, music and pictures about Christ, or have copies of them on her table to show to the class.

Interesting book titles:

The Man Nobody Knows—Bruce Barton

A Boy’s and Girl’s Life of Christ—Paterson Smyth

In the Steps of the Master—H. V. Morton

Recent plays about Christ:

The King of Kings, a moving picture directed by Cecil de Mille
“*The Passion Play*” at Oberammergau

The Family Portrait—Lenore Coffee and William Joyce Cowen,
played on Broadway, 1939

Christ in Art:

Christ and the Fine Arts—Cynthia Maus

Christ in Recent Art—Bailey

Each in His Own Brush—Fleming

Portraits of Christ: Hoffman, Larson

Christ in Music:

The Messiah—Handel

The Crucifixion—Stainer

New hymn books

An examination or discussion of the books and plays and music might be profitable if centered in such questions as: Why, after people have written books about Jesus for nearly two thousand years, does some one come along and write one about Him called

"The Man Nobody Knows?" Why should a moving picture about Jesus, called "The King of Kings" run a second time through some of our cities? The "Passion Play" has been given in Oberammergau, Germany, every ten years for over three hundred years. Why do crowds go each time to see the same old thing? Why should a little play about Jesus' mother and brothers, *The Family Portrait*, draw crowds in New York City every night for a whole winter? Why should a great musician like Handel spend years putting Jesus' life into song? The answers to these questions might be written on the board and would, by their very nature, reveal the fact that people feel that there is still much to learn about Jesus and that people even now are interested in learning of His life.

A comparative picture-study of several outstanding heads of Christ in which the children try to decide what traits of character the artist was trying to reveal, would lead to a realization of the unfathomable depths of His nature and the constantly enlarging conception of Him which comes with study.

Purposing:

Once they realize that Jesus is a force in the world today and once they feel that it is not "sissy" to be interested in Him, the children will be ready to follow through a study which the teacher's question, "What was Jesus really like?" suggests. After asking the question, the teacher might lead the group to list, on the board, questions for which they would like answers. These questions might be recorded and kept as a partial guide to the development of the study. Questions such as "What was Jesus like as a boy?" "How did Jesus spend His days?" "What did Jesus really do for us?" might be typical.

Planning:

The group will next want to plan the work which will have to be carried out in order to discover and record their answers. They will, of course, suggest going to the Gospels to secure first-hand information concerning His life. They will want to decide on some means of preserving and sharing the things they learn. The teacher might suggest that since Mark was probably written first and is most full of action, it might be the best one to study here. Activities suggested by them or any of those suggested at the beginning of this unit might be chosen and tentatively planned.

Worship:

Thinking about Jesus as He lived among men almost two thousand years ago. (The following verses would add greatly to the

thinking of the group if they were read, each by a child who has found his place before the worship begins. The leader might say, "The life of Jesus is full of statements like these—" And then the children could read: 1. Mark 1:27; 2. Mark 2:12; 3. Mark 5:20; 4. Mark 5:42; 5. Mark 1:33; 6. Mark 1:37; 7. Mark 1:45; 8. Mark 2:13; 9. Mark 4:1; 10. Mark 5:24; 11. Mark 6:31; 12. Mark 6:32-34; 13. Mark 6:54, 55, 56; 14. Mark 7:37; 15. Mark 12:37b.)

Singing a song of praise to Him, "Fairest Lord Jesus"

Asking Him to help us know Him better

A Possible Activity:

Writing an imaginary "front-page" to a newspaper of the time showing the public's probable reactions to Jesus.

An alternate launching suggestion:

One teacher launched this unit by reading to her class the introduction to "The Man Nobody Knows" by Bruce Barton. As this introduction shows how Bruce Barton, unsatisfied with his childhood misconceptions of Christ, decided to study the Gospels for himself in order to find out what Jesus really was like, it provides a natural mind-set for the unit question. The introduction, itself, is extremely interesting to children.

WHAT DO WE KNOW OF JESUS' BOYHOOD?

Materials for Children's Research:

Biblical Materials: Mark 1:1-14—Mark's introduction omits Jesus' boyhood; Luke 2:39-52—Jesus at home; Mark 6:3—Jesus' brothers and sisters.

Supplementary Materials: John Oxenham's *Gentlemen, The King!* Bonser's *Little Boy of Nazareth*, or any good stories of the child life of Jesus; map showing how Nazareth was on the main highways of Palestine, highways which ran into Egypt, Europe and Asia, such as the one found in *The Graphic Bible* by Lewis Browne; Hoffman's picture of "The Boy Christ" from "Christ Among the Doctors;" the picture of the boy Christ in Bailey's *Christ in Recent Art*; pictures of Nazareth, Palestinian homes, village scenes and customs; pictures of the pilgrims going up to the feast of the Passover; pictures of the temple in Jerusalem.

Suggestions for Worship:

A Call to Worship:

"We would see Jesus, Mary's Son most holy,*

Light of the village life from day to day;

Shining revealed through every task most holy,

The Christ of God, the Life, the Truth, the Way."

Singing His praise—"Fairest Lord Jesus"

Reading together Luke 2:40-52

A Poem Suggestion: In John Oxenham's *Gentlemen, the King* is found a poem beginning, "He was a boy like other boys."

A Story:

GROWING DAYS IN NAZARETH**

A few verses in the Gospel of Luke, Luke 2:40-52, give practically all that the Bible tells about Jesus' boyhood. Because Jesus was born and grew up in a Jewish home in Galilee, however, we can add to the little the Bible tells the things that were true of the home and town life of any Jewish boy of His day. We can, too, knowing what Jesus was like as a man, make guesses as to how His boyhood days were spent.

Let us imagine Him at twelve: Jesus was growing up.

Every morning He opened His eyes in a room with cleanly white-

*Herbert B. Turner, in *The Church School Hymnal for Youth*.

**Much of the background for this story is based upon that found in Winifred Kirkland's *Portrait of a Carpenter* and Aaron J. Kligerman's *Feasts and Fasts of Israel*.

washed walls. Still casting shadows on the ceiling was the little light, kept burning throughout the night by His parents to remind Him of God's nearness. On the floor beside Him were His brothers James, Joses, Judah and Simon. All of them were lying on pallets covered with hand-woven rugs which in the day showed gay designs. Quietly, on these mornings, He must have slipped out from under His robe; quietly He must have stepped between those sleeping boys, quietly so as not to disturb them. His mother and His foster father, too, must have slept, and His little sisters. But He must see the sun rise.

Quickly, He darted out of the door and up the Nazareth streets still misty in the just-before-dawn haze that hung over them. With long, running strides, He left the town and began to climb the nearest hill. From the top of the hill He could see in every direction. In the east, the sun was rising over the rim of the mountains of Gilead. Far to the west, as a tiny line of blue, the Mediterranean Sea could be seen to grow brighter. In the far north, the snow-covered peak of Mt. Hermon grew pink reflecting the sun. Below Him, as the sun rose higher, He could see the leaves of the village vineyards shining with their dew; while at His feet grew wild flowers of every color. It was almost too beautiful to be true. On these mornings, Jesus must have felt like singing a song His mother had often sung to Him: "O Lord my God, thou art very great . . . who coverest thyself with light as with a garment . . . Thou renewest the face of the earth . . . I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being . . ." Sometimes He must have stayed upon the hills talking, in His heart, with His Father God, thinking with God of the things God wanted Him to do that day and in the years to come. Sometimes, He must have felt so glad and gay that He simply had to lie down on His back in the soft grass and stretch Himself alive in the waking world. After all, He was growing up.

When He ran home in time to fetch the water for His mother's breakfast preparations, His brothers must have wondered about Him. And although He could probably not explain it, He knew that He could not get along without those early morning visits with God.

Preparations for breakfast were fun in that Jewish home. The beds in the main room of the house were folded away and laid upon a narrow platform running along the back of the room. All extra clothes were put away in a brightly painted chest. The door was opened to the street to let in the early morning air. The earthen floor was well-swept and in the center was placed a low, painted table. Tightly-woven baskets, containing the family store of food, were let down from the ceiling where they were usually kept to

protect them from the mice. After the family was seated on the floor about the table, before the bread was broken or the vegetables eaten, all bowed their heads while Joseph, the father of the household, repeated, "Blessed art Thou, O Lord Our God, King of the Universe, Who hath brought forth bread from the ground."

And then the day began. The younger boys were sent off to the synagogue school which Jesus had attended from the age of six until He had become twelve. Jesus' mother and sisters set about the housework, while He and Joseph went into the carpenter shop to make furniture or oxen yokes, or went to put in the doors and windows, in some new house which was being built. He was a good carpenter, that Joseph of Nazareth, and Jesus had learned well from him.

As Jesus walked through the streets of Nazareth, He, undoubtedly, noticed many things that made Him think deeply about His Father's world. Through the streets of His town rode proud Roman officials in their covered chariots, accompanied by soldiers with shining helmets. Jesus could feel the hatred His own people felt for them, their conquerors, and yet, as He looked at them and saw how unhappy were their eyes behind all that finery, He felt sorry for them and wished that they, too, could know of God and His way of love. He saw, too, rich merchants of Egypt and of Persia, and greedy tax collectors of His own country, all seeking to get more and more riches for themselves. As He looked into their eyes, He must have known that, even with all the poverty of His home, He was richer by far than they. He had something in His heart to make Him glad, gladder than silks and jewels could ever make Him.

And so, with gladness in His heart and perhaps a little sadness, too, Jesus went back to His home where, after school, the younger children came. Because Jesus was such a good story-teller and such a wonderful pal, they probably crowded around Him demanding a story or begging Him to come out to race or to play wedding or funeral. Jesus must always have satisfied them with His tales, and been eager for a good romp with them through the fields.

Every day was full for Jesus. But the "special" days must have been the most wonderful of all. There was, of course, every week a Sabbath when all work stopped and the family went together to the little synagogue to worship God. In the fall, there was the Feast of Tabernacles when, to remind them of how God had cared for the Israelites while they wandered about in tents, everyone in the village built booths of leafy tree-branches on the tops of their houses and lived in them for a whole week. On or near the twenty-fifth of December, came the feast of Dedication when, every evening for eight days, each member of the family lighted a candle for

a window and followed that lighting with an evening of merry-making. As each night, each member lighted one more candle than he had the night before, the last evening the house was blazing with brightness and all were happy—happy because the light of God's joy was in their home and they were His. In the earliest spring came the feast of Purim, a feast celebrating the time when Esther had saved her people from their enemies. This was an especially joyful time for all the boys of Nazareth for, on this day as on no others, they were allowed to be as boisterous as they pleased and to play harmless pranks on everyone. The Passover, coming in April, however, must have meant more to Jesus than any other feast. At this time, all the children hunted through the house for leavened bread to take to their father to destroy. The lamb, herbs, and unleavened bread had to be prepared for the meal. All the family, then, gathered for the impressive remembrance supper and thought of the wonderful way in which God had saved their people from death and had brought them to the Promised Land. In His twelfth year, however, Jesus was allowed to go to the great Passover celebration in the capital city of Jerusalem. That must have been, to Him, the most important day of His boyhood; for, in the temple that day, He felt again and more strongly than ever before that He was growing up, that He must "be about His Father's business."

Possible Activities:

Discussing Jesus' boyhood, experiences He had which are like our experiences, ways in which He was different from ourselves

Picturing by line drawings the way in which Jesus grew and the way in which we grow (e.g., Jesus as a "four-square" boy. He grew in mind; He grew in body; He grew in friendship with other people; He grew in friendship with God. The picture of Jesus' growth would be a square; each side representing a phase of His nature. Pictures of ourselves would have some sides underdeveloped and would be rectangles, triangles, or irregular four-sided figures of various descriptions according to our own development.)

Memorizing Luke 2:52

Writing imaginary stories of Jesus' boyhood

Collecting pictures, poems, and stories about Jesus' boyhood

Talking about and learning the hymn, "We Would See Jesus"

Working on the class project

Dramatizing some of the ceremonies Jesus followed in His home

Singing the song, "The Feast of Lights" (in Edith Lovell Thomas' *Singing Worship*) which Jesus might have sung

Making clay lamps such as Jesus used in His home and put in His windows during the feast of lights (ordinary red clay often lends itself to modelling and, when dry, will hold lamp oil enough to moisten a string wick.)
 Making clay models of pottery used in Jesus' home
 Making a model of Jesus' home from clay, soap, or paper pulp
 Drawing a picture-map showing the traders coming from different countries and passing through Nazareth
 Writing, and using in worship, prayers which ask God's help in growing as Jesus grew.

HOW WAS JESUS PREPARED FOR HIS WORK IN THE WORLD?

Materials for Children's Research:

Biblical Materials: Mark 1:9-11—Jesus baptized; Mark 1:12, 13; Matthew 4:1-11—Jesus tempted

Supplementary Materials: Pictures of the baptism and temptation; the children's own experiences with baptism; stories in history and in their readers of people who faced temptation, some giving in to it, others overcoming it (e.g., Napoleon and Hitler succumbing to the temptation to make power and wealth their goals in life, Albert Schweitzer choosing to serve rather than to be famous); stories of King Arthur and his knights; specific pictures for study: Christ Tempted by Satan—Cornicelius, Sir Galahad—Watts, or The Vigil—Petite (miniature penny size; Brown-Robertson Co.)

Possible Activities:

Reading aloud, in unison, the story of Jesus' baptism

Looking at pictures of Jesus' baptism

Discussing what took place and what it meant: What had John said was the meaning of baptism (Mark 1:4)? How did the people come to be baptized (Mark 1:5)? How was Jesus' coming different from that of the people? Was it a real dove that descended upon Jesus? He was without sin, having nothing to confess. Why then did He come to be baptized? (To show that He was taking the sins of His people upon Himself; to approve John's work and identify Himself with it; and to set

an example for others.) How was Jesus' experience at His baptism different from that of others? (The Spirit and the Voice) Why was this an important part of His preparation? (That He might go forth in the power of God. See Philippians 2:6, 7—having “emptied” Himself of His Godhood to become man, He needed to be filled with the Spirit of God; that He might surely know that He was right and have the power of God in starting out upon His work.)

Discussing baptism as we know it today and thinking about what it means—baptisms which the children themselves have witnessed, different forms of baptism, their own experiences of baptism. Thinking about how in our lives we must have a combination of the experiences of the people who came to John for baptism, and of Jesus who came for baptism; in other words, we must have an experience of forgiveness of sins and an acceptance of the Holy Spirit

Reading aloud, in unison, Mark's account of Jesus' temptation; Analyzing it for the steps in His experience—led by the Spirit, tempted of Satan, in the company of wild beasts, served by angels; discussing the strange fact that He should have been led by the Spirit of God to be tempted by the devil. Why did Jesus at this time probably feel the need of being alone? What did this experience do for Him as part of His preparation?

Trying to visualize the kind of place Jesus was in when He was tempted

Looking at pictures of the temptation

Studying Cornicelius' “Christ Tempted by Satan” after reading Matthew 4:1-11

How was Jesus better able to begin His work because of this experience?

Does Satan ever tempt you? What do you gain when you face a temptation and win out as Jesus did?

Deciding on ways of picturing the events studied in this session in the class activity

Summing up the study by definitely answering the question, How was Jesus prepared for His work in the world?

Thinking about the question, How can we, every day, let God prepare us for the work He has for us to do?

Suggestions for Worship:

Theme hymn: “We Would See Jesus, Lo His Star is Shining,” stanza 2

Other possible hymns:

I'll Go Where You Want Me to Go

Breathe on Me, Breath of God
Holy Spirit, Truth Divine

Poem:

"Take thou the side of God in things or great or small,*
So shall He ever take thy side and bear thee safe through all.
Quail not before the bad, be brave for truth and right,
Fear God alone, and ever walk as in His holy sight."

—Rev. Horatius Bonar

Prayer Response:

"O hear this our prayer, Lord Jesus!
We have need of Thy love and power."

Amen.

(C. S. H. Y.,—371

To be sung to melody, "O Come to My Heart, Lord Jesus"

*In Turner's *Church School Hymnal for Youth*.

HOW DID JESUS CHOOSE HIS FRIENDS?

Material for Children's Research:

Biblical Materials: Mark 1:16-20—Jesus chooses Simon and Andrew; Mark 1:29-30—Jesus visits one of His new friends; Mark 2:13-14—Jesus chooses Matthew; Mark 2:15-17—Jesus' newest friend gives Him a party; Luke 6:12-13—Jesus prays all night before He chooses His friends; Mark 3:13-19—From all the crowd that follows Him, Jesus chooses twelve men to be His best friends.

Supplementary Materials: A large copy or small individual copies of Zimmermann's "Christ and the Fishermen" (Brown Pictures)

Possible Activities:

Looking in the Bible to find out how Jesus chose His friends; telling these stories to each other

Thinking and talking about why Jesus needed friends and why, when thousands of people followed Him, He chose only twelve to be with Him all the time

Discussing the kind of friends Jesus chose: Why did he choose fishermen instead of rulers' sons? Why did He choose a man who had a job which others did not respect? Why did he nickname Simon, the rock, and James and John, the sons of thunder?

Discussing the differing characteristics of the disciples

He chose: Matthew, the tax gatherer, Thomas, the doubter, Philip, the practical manager, etc. Background material for this discussion will be found on p. 20-23.

Thinking about how Jesus helped them and taught them to be better

Thinking about why Jesus prayed all night before He chose His friends, and trying to imagine what He must have asked God that night

Discussing whether or not Jesus' friends needed Him: What was He going to do for the fishermen? (Mark 1:17) What was He planning for Simon? (Mark 3:16) What did He do for Simon's family? (Mark 1:30) What did He want to mean to Matthew's friends? (Mark 2:15-17)

Thinking about ways in which Jesus' friends helped Him: e.g., Mark 1:29, 31—They shared their homes; Mark 2:15—They shared their friends and gave Him good times; Mark 3:14—They helped Him in His work

Thinking of Jesus as our Friend:

Do we need Jesus as our Friend?

Can He do for us what He did for His followers?

(Be specific)

What particular trait of character would I want Him to change in me if I had been one of the twelve chosen? (Each child asking himself and answering to himself)

What particular trait would I want Him to develop in me if I had been one of the twelve chosen?

Does Jesus need *us* as *His* friends? What can we do for Him?

(Be specific)

Thinking about our other friends:

Why do we need friends of our own age?

Are there people with whom we want to be friendly but whom we do not want as best friends? What kind of people are these? Why is it important to choose the right kind of friends?

What is important to think about in choosing a friend?

What things are unimportant?

Writing a prayer for God's help in choosing friends

Writing a prayer thanking God for our friends

Writing a prayer thanking God for Jesus, our best Friend

Including this session's discoveries in our class project (e.g., pasting pictures of Jesus' disciples on three-ply wood, cutting them out with a jig-saw, setting them up on stands, and placing them on the map by the sea side, or on the mountain to which he

called them; summarizing the class discussion and recording it and any creative work done in the class book; planning a tableau of the disciples, deciding on their costumes, and writing a description of them and of Jesus' friendship for them)

Suggestions for Worship:

Theme to be kept in mind by the leader: Jesus, Our Best Friend

A Call to Worship: Matthew 11:28 and John 15:15-17

Hymn: "We Would See Jesus, Lo His Star Is Shining," stanza 5

Looking at Jesus, the Friend, as an artist has pictured Him

Picture study of "Christ and the Fishermen"

Background Material: (Adapted from sketches by Julia J. Bradley)

Simon, nicknamed Peter, the Rock

Jesus nicknamed Simon, Peter (Cephas), the rock, not for what he was, but for what Jesus knew he would be some day. Peter wasn't very rock-like during the three years that Jesus was teaching him. Before Jesus was arrested Peter swore he would always stick up for Him, even to death. And then that very night he swore he had never even seen Jesus. He was so sorry after he realized what a terrible thing he had done that he went out and cried like a little child. All of this was not very much like a rock.

But after Jesus' resurrection, when the Holy Spirit had entered Peter's heart to help him be all that Jesus had taught him to be, he had courage. He had the courage to stand up before the crowds at the temple and preach such a sermon about Jesus that 3000 of them became Christians. He had the courage to tell the high priest himself, and the scribes and elders with him, that they had killed a perfectly innocent man. When they told him to stop preaching and threatened his life he answered "We must obey God rather than men" and went right on. He had truly become a rock.

Before Jesus died, Peter's friends didn't call him by his nickname; it somehow didn't fit. Even Jesus, Himself, called Peter Simon most of the time. But after Jesus' resurrection his friends used his nickname all of the time. It fit.

Andrew

Andrew, Simon Peter's brother, was, before he met Jesus, a disciple of John the Baptist. He and a friend were with John one day when John turned and pointed to One who was passing by and said, "Behold the Lamb of God. That is the One who is to be sacrificed for the world." When Andrew and his friend heard this and realized that John really wanted them to follow this new leader they left John and ran after Jesus.

As they came toward Him, Jesus said, "What do you want?"

And they answered "Where do you live?"

Jesus said, "Come with me and see."

They went with Jesus to where He was staying and talked with Him all day. At the end of the day Andrew was so sure that Jesus was the long-looked-for king, the Messiah, that he hunted up his brother Simon and said: "At last we have found the Messiah!"

Simon was so excited over Andrew's news that he went with Andrew to see Jesus.

Later, when Andrew and Simon were fishing, Jesus came by and asked them to be His disciples. Because they were sure that Jesus was the One they had been hoping would come into the world to help them and to save them, they immediately left their nets and followed Him.

James and John

Jesus nicknamed James and John "Boanerges" which means "sons of thunder." They were fiery in their tempers and fiery in their preaching. Once when a village refused to have anything to do with Jesus, they asked Him if they could not call down fire from heaven to burn up the village. Jesus showed them how wrong this was; but He loved them for their fiery earnestness.

Whenever Jesus wanted real help and comfort, He took James and John with Him. John learned from Jesus how to love people more and how not to be too severe. At the last of his life, he was called the "disciple of love" because he lived and taught the love of Jesus. John was the one who, during Jesus' arrest, trial, and crucifixion, was the bravest of all the disciples. He followed Jesus into the court-room and to the foot of the cross, itself. James was the first of the disciples to be killed; and both of them died for Jesus.

Philip, Bartholomew, Nathaniel

From the home city of Andrew and Peter, Bethsaida in Galilee, Jesus chose another friend. This friend's name was Philip. When Philip met Jesus he was so excited that he went to a very godly friend of his and said, "We have found the One that Moses wrote about in the book of the law; the One the prophets told us about. He is Jesus of Nazareth, the son of Joseph."

Nathaniel was rather scornful of his friend's report. "No good can come out of Nazareth," he said.

But Philip didn't argue. All he said was, "Come and see!"

So Nathaniel went with Philip. When Jesus saw them coming, He said, "Here is an Israelite in whom there is no deceitfulness, no hypocrisy."

Nathaniel was astonished. "How do you know me?" he said.

"I saw you under the fig tree before Philip called you," answered Jesus.

Nathaniel was amazed. He had been under the fig tree, perhaps praying, perhaps reading about the coming Messiah. And here was One who knew not only his actions but his very heart. "Teacher," he said, "you are the Son of God. You are the King of Israel!"

Without a word from Philip, Nathaniel had had his mind changed about Jesus. Somehow Philip worked by actions rather than words.

Philip, Bartholomew, and Nathaniel are nearly always mentioned together, probably because they were friends.

Matthew

Although Matthew was a Jew he collected taxes from his own people for the Roman government. The Jews hated all tax-collectors who worked for the Romans. They thought of them as traitors to their own people. They not only thought of them as traitors but as cheats, for almost every tax-collector demanded far more than the government required in taxes, and put the difference in his own pocket. The Jews called all tax-collectors "publicans" and classed them with the worst of sinners.

Matthew was so unused to people seeing any good in him that when Jesus came to him as he sat at his customs table and said, "Follow me," he left everything, his good money-making business and all his possessions, to become Jesus' disciple.

Matthew was so glad that Jesus had chosen him for a friend that he gave a great feast to which he invited all of his other friends, that they too might know Jesus. He felt that if they, too, could know Jesus, they would want to change their ways as Jesus had made him want to change his.

After Jesus' ascension into heaven, Matthew tried to help more of his own people to know Jesus. He wrote a book telling of Jesus' life and teachings, proving to the Jews that Jesus was their King.

Matthew was also called Levi.

Thomas

Thomas was a twin and because of this fact was called "Didymus" which means "twin". He was a very practical literal-minded person and was inclined to look on the dark side of things. He was the one who, when Jesus said, "You know the way . . ." said "Lord, we don't even know where you are going, how can we find the way?"

Thomas is often called "Doubting Thomas" because he would not believe that Jesus had risen from the dead until he saw Jesus for himself. But Thomas loved Jesus just as much as the other disciples did; for when Jesus talked of going to Bethany, near Jerusalem where His enemies were, Thomas said to the others, "Let us go also, that we may die with Him."

James, the son of Alphaeus

We do not really know anything about James except the fact that he was thought by Jesus worthy to be His disciple. Early Christian history reports that after Jesus' ascension, James went to Egypt to tell the Egyptians about His Saviour. Tradition also reports that he was crucified there. This James is not the brother of Jesus, the author of the book of James.

Simon, the Zealot

Because Simon was called "the Zealot" we can think of him as being full of zeal and energy in his work for Christ. History reports that Simon became bishop of the Jerusalem church and was crucified, when he was an old man, by enemies of Jesus about whom he preached.

Judas the son of James, sometimes called Thaddaeus or Libbaeus

One of Judas' names, "Libbaeus," means "beloved child." He must have been a very wonderful person to have had a name like that cling to him, not only as a child, but as he grew older. He was not the Judas who betrayed Jesus.

Judas Iscariot

Every one of the writers who listed the names of Jesus' disciples listed Judas last; because Judas had really failed to be a friend of Jesus. Judas probably came from a town called Iscariot and was the only one of the disciples not from Galilee. He was the treasurer of the group and always acted as though he wanted to get money for the poor when in reality he wanted the money for himself. Every disciple except Judas learned from Jesus how to be a better man; but Judas refused to be led by Jesus, refused to be a real friend to Jesus, and grew worse and worse. He finally sold Jesus for thirty pieces of silver to those who wanted to do Him harm.

HOW DID JESUS SPEND HIS DAYS?

Materials for Children's Research:

Biblical Materials: Mark 1:21-31—a sample Sabbath day in Jesus' life; 1:32-39—a sample weekday in Jesus' life; 1:40-2:12—Jesus helping every day

Supplementary Materials: Pictures of Jesus, illustrating incidents studied; pictures of today showing ways of keeping Sunday and ways in which girls and boys can spend their days; the words of the song, "This Is My Task," by Maude Louise Ray, published by G. Schirmer, Inc., N. Y.

Possible Activities:

Reading the above passages silently, individually, or as committees, to find and list the following: things Jesus did on the Sabbath day; things Jesus did on weekdays (N.B.—The Sabbath ended at sunset. Therefore, His weekday began in the evening. This accounted for the sudden activity on the part of those who came for Jesus' help. It would have been breaking the Sabbath law to carry the sick on the Sabbath.)

Discussing these findings: How did Jesus spend His time on weekdays? Did He always work? (Recall the times He visited friends, Simon and Andrew, and the dinner party at Levi's house.) What rules for keeping the Sabbath did Jesus follow?

Thinking and talking about some typical "pictures" of present-day Sundays—These may be suggested by teacher and children and each in turn analyzed on the blackboard to discover what the persons involved are getting and missing in the way they spend Sunday (e.g. a girl who goes swimming in the afternoon, leaving her mother to care for the younger children; a boy who goes to church while his pals go on a hike; a family that spends a Sunday evening at home, singing spirituals and hymns, reading missionary stories aloud, praying together, enjoying marshmallows and cocoa; etc.)

Some Questions to Consider:

Are there some things that we should do on Sunday? What are they? Why?

Are there some things that we should not do on Sunday? What are they? Why?

Are we doing some things on weekdays that we ought not do? What are they? Why?

Are we failing to do some things on weekdays that we ought to do? What are they? Why?

Recalling the study of the commandment concerning the Sabbath; remembering the story, "Bill Takes a Dare" (See Year One, Unit II)

Making plans for spending weekdays as Jesus spent His

Planning a modern Sunday which Jesus would have enjoyed

Recording findings of this study in concrete form as part of the pictorial map, animated map, class book, or whatever the group activity may be

Memorizing Psalm 122:1

Suggestions for Worship:

Theme hymn: We Would See Jesus, Lo His Star is Shining;
stanza 4

Other possible hymns:

Where Cross the Crowded Ways of Life (See p. 112)

O Day of Rest and Gladness

Holy, Holy, Holy (See p. 110)

Dear Lord and Father of Mankind

Scripture: Acts 10:37-39a; Psalm 122:1

Sentence prayers, giving thanks for the gifts of time and life and asking for help in using each day aright, ending with prayer response used in preceding session

WHY DID SOME PEOPLE HATE JESUS?

Materials for Children's Research:

Biblical Materials: Mark 2:5-7—Jesus accused of blasphemy; 2:16—Jesus criticized for the friends He had; 2:18—Jesus criticized for not being “religious” enough; 2:23-24—Jesus accused of letting His disciples break the Sabbath; 3:1-2—Jesus spied upon and accused of breaking the Sabbath Himself; 2:10, 17, 27 and 3:4—Jesus’ answers to criticism

Supplementary Materials: Pictures of the incidents studied, particularly those showing Jesus’ enemies watching Him; articles on Jewish laws and customs, such as found in The Master Library, Everyday Life in Old Judaea, or in some encyclopedia

Possible Activities:

Looking up the criticisms heaped upon Jesus by his enemies: Mark 2:5-7, 16, 18, 23-24; 3:1-2

The Story Told:

“THEY HATED ME WITHOUT A CAUSE”

No one had said a word, but Jesus did not need to have them speak. He knew their thoughts as clearly as though they had spoken them aloud. Scarcely had He finished saying to the palsied man lying on the bed in front of Him, “Son, thy sins are forgiven,” when the unspoken accusation came, “Why does this man speak like that? That’s blasphemy! No one can forgive sins but God!”

The four friends of the sick man, who had carried him to the roof and let him down through a hole they had made, had thought his paralyzed limbs were all that needed Jesus’ help; but Jesus, looking upon him, had seen the deeper need of his heart, the need of being freed from a guilty conscience, the need of God’s forgiveness. And seeing that need, Jesus had spoken His words of peace, “Son, thy sins are forgiven.” And immediately the scribes had accused Him in their thoughts.

Even after Jesus, to prove to them that He had the right to for-

give sins and the power to change the man inside, had said to the lame man, "Arise, take up thy bed, and go unto thy house;" even after the scribes with their own eyes had seen the man actually stand on those crippled legs of his and take up his bed and walk out of the house, they were not satisfied.

* * *

Continue the story, carrying through the growing opposition revealed in the incidents listed above under Biblical Materials and including the way Jesus meets each situation. The story might end as follows:

Jesus had not really broken a single Sabbath law—not even the man-made laws the Pharisees insisted He must keep. He had not done any work. He had not moved even a finger. He had only said, "Stretch forth thy hand." So the Pharisees really had nothing to charge Him with. But they were furious. They could not stand this man. They must do something to get rid of Him. And out of the synagogue they went, to meet with the Herodians. Usually, as church leaders, they had little to do with the Herodians, the politicians, but now that did not matter. They must do something to get rid of Jesus. And together, Pharisees and Herodians, they began to plot against Him. "He must be killed!" was the final decision. And to that they all agreed.

The Story looked up and discussed:

Going to the Mark account, noting especially the following verses to see Jesus' answers in the original: 2:10, 17, 27, and 3:4

Thinking about some of the many laws the Pharisees had made to regulate life, all emphasizing outward form and tending to kill the spirit back of God's commandments: 1. Sabbath day prohibitions, such as those forbidding the lighting of a fire, putting out a fire, tying knots that required the hands to untie, writing more than one letter of the alphabet, baking or boiling food, reaping, walking more than three thousand feet, carrying a burden from one place to another ("even so much food as was equal in weight to a dry fig, or milk enough for one swallow"); 2. other regulations for every day such as those regarding washing the hands before eating, with definite rules for the kind of water and the kind of vessel used, as well as for the correct method of pouring on the water (who should pour it on, how far it must be poured on, etc.)* N.B.—Refer here to Mark 7:1-8.

Thinking about other laws they had made to make it possible

*Emil Schürer: A History of the Jewish People in the Time of Jesus Christ, Division II, Vol. II, pp. 90-125.

to dodge the above laws and still seem to keep them outwardly: e.g., "If any one writes with dark fluid, with fruit juice, or in the dust of the road, in sand, or in anything in which the writing does not remain, he is free. If any one writes with the wrong hand, with the foot, with the mouth, with the elbow; . . . or if any one has written one letter on the ground and one upon the wall, or upon two walls of the house, or upon two pages of a book, so that they cannot be written together, he is free."*

Discussing why it was the scribes and Pharisees hated Jesus so
Discussing why it is that some people today do not want Jesus as a Friend

Thinking of ways in which we follow the scribes and Pharisees instead of Jesus

Continuing the work on the class project, incorporating in some form the answer to the question of this session

Planning class worship about the thought of sincerity and inward righteousness: selecting hymns, including Fairest Lord Jesus; choosing a Scripture passage—e.g., Jeremiah 17:7-8, Psalm 1 (with emphasis upon the figure of a tree, with roots and life within that produces fruit)—for reading and meditation; studying Psalm 51—David's prayer for forgiveness and inner cleansing. (This may then be used as the prayer, either by praying together verses 1 and 10-12 or by having each pupil select the verse he wants to pray for himself and then, in the prayer period, letting each in turn pray aloud the verse chosen.)

WHAT KIND OF PEOPLE LISTENED TO JESUS PREACHING

Materials for Children's Research:

Biblical Materials: Mark 4:1-20—The Parable of the Soils

Supplementary Materials: Pictures of Jesus teaching the multitudes, Jesus teaching His disciples, and Jesus with Mary and Martha

Possible Activities:

Studying pictures of the people whom Jesus taught and picking out the people who seem to be listening, the people who seem to be thinking about something else, and the people who seem to be disagreeing

Reading Jesus' own description of His listeners (Mark 4:1-20)

Talking about parables, what they are and why Jesus used them in teaching

Trying to find the hidden meaning in the parable of the soils

Studying verses 3 and 14 to discover whom Jesus meant by the sower

Studying verses 4 and 15 to discover what kind of listener Jesus called a "wayside"

Studying verses 5-6 and 16-17 to discover what kind of listener Jesus called "rocky ground"

Studying verses 7 and 18-19 to discover what kind of listener Jesus called "thorny ground"

Studying verses 8 and 20 to discover what kind of listener Jesus called "good" ground

Trying to decide what Jesus meant by His description of what happened to the seeds in each kind of soil

Picturing Jesus' parable in four panel drawings

Playing the game, "What Kind of Soil Was He?"

The teacher gives modern illustrations of how people listen to the preaching and teaching of God's Word and how they act upon it and then asks, "What kind of soil was he (or she)?" The children decide upon which of the four soils he (or she) was.

Sample Illustrations:

It was in church, before the real service had actually begun that Peggy felt a punch in her ribs. She looked up quickly from the joke section of her church-school paper and saw Lucy looking wonderingly at the stained-glass window in the chancel.

"What is it?" she whispered.

"The organ," answered Lucy. "Didn't those chimes make you feel that the angels in that window, there, were ringing the bells somewhere in heaven?"

"No," said Peggy, "I was reading these jokes. The paper is full of good ones this week."

The service began and Peggy joined in with the singing of the hymns and the responsive reading. When the sermon began, however, she started looking around.

Soon it was Lucy's turn to get a punch.

"Look over there," said Peggy. "Did you ever see such a funny hat as that red one Miss Fulton has on? It looks like a bird's nest."

Lucy looked and she, too, had to smother a giggle. She said nothing, however, but again tried to follow what the preacher was saying.

"Lucy," came Peggy's voice again, "Look! The breeze from that window has blown the long hair Mr. Tait has had combed over his head, and he's bald. Did you know that? Oh, shush! He has pushed it back again. He can't fool me any more, though!"

"You are bothering everyone," said Lucy. "Let's listen."

Lucy did, but Peggy kept up her looking around.

On the way home from church, Lucy said, "Wasn't that the

grandest story Dr. Johnson told about the Japanese soldier standing up for that Chinese boy?"

"What story?" said Peggy. "I never heard it."

What kind of soil was Peggy?

* * *

Dr. Hawthorne had spoken every night for a week and John had gone to hear him every time. At the last meeting John had publicly given his heart to Christ and had decided to do everything he could to be like Him. He decided that because he wanted to follow Christ he wanted to start being kinder at home, to stop being so lazy about his school work, and to quit playing marbles for keeps. His decision made him very happy and he could see himself growing more like Jesus every day.

The first day wasn't a bit hard. Most of the boys in his room at school had been to the meetings, too; every one was working, and no one laughed at him at all when he said that he didn't want to play marbles for keeps. His mother was so pleased with all the wood he chopped that he went to bed feeling that everything was wonderful.

All that week, things went splendidly. But on the Monday of the second week, something dreadful happened. Before he went to school, his younger brother knocked his boat-model off the table and broke the main-mast. He knocked his brother over and stormed at his mother for scolding him.

In school, things didn't go well either. When the marble game began, someone called him "Sissy."

He said, "I'll show you," and with this cleaned up all the marbles and kept them. That afternoon he felt so badly that he just sat and sulked. When the teacher asked him to look something up in the library, he went, but came back without having looked in but one book. "I can't find it," he told her. After all, what did it matter?

That night he was blue about the whole thing and did determine to be better the next day. When it came to playing marbles again, however, he dared not risk being called a prig and went ahead with the "for keeps."

Before long, the breaking of his resolutions did not trouble him so much. After all, he had made them weeks ago.

By his next birthday he had almost forgotten Mr. Hawthorne's meetings and his stand in the church.

What kind of soil was he?

* * *

"Thou shalt love the Lord thy God . . . and thy neighbor as thyself" read Jane. "I'm going to do it. I'm going to start right now by being nice to that new girl next door. Let's see. What can I do? I

know! I'll call her up and ask her to go to the show with me tomorrow afternoon. Tomorrow is Saturday."

The girl next door was thrilled. "I'd love to go," she answered. "Thank you so much for asking me."

"I should have been nice to her, sooner," thought Jane. "She can not feel very welcome in our town."

After breakfast the next morning, Jane noticed visitors arriving at her neighbor's house—a man and a woman, and a girl about her own age. "Goodness!" said Jane to herself, "I hope that company doesn't stay. If they do, I'll have to ask that visiting girl to go with us, too, and that will mean taking some of my savings money. I simply can't use that money! I'm saving it for new skates."

Jane ran to the window every few minutes all morning. No, they hadn't left. The car was still there. What should she do? She could call up and invite the visitor, too, and put off getting her skates a little longer. After all, she could save enough in two weeks to pay the price of a show. Oh, dear, she did want the skates, and she wanted them soon. Why had that company chosen this day to come!

Suddenly a thought dawned. "I just won't take her," she said to herself. "I'll 'phone and say I can't go. I'll 'phone and say that Mother says I must study."

And she did.

What kind of soil was she?

* * *

A missionary, visiting a Chinese village, gave an old woman a copy of the New Testament and asked her to read some in it every day. When she returned to the village some months later, she went to the old lady and inquired, "How far have you read in your New Testament?"

"Oh, I am very stupid," answered the old woman, "I have only read the first five chapters in Matthew. You see I can learn nothing until I have practiced it. I usually read a verse in the morning and live it that day. By night I know it.

"I got along very well," the old lady went on, "until I came to the verse, 'Love your enemies.' It has taken me three weeks to learn that verse. You see, last winter my neighbor, Mae Nai-Nai, burned down my haystack because she was jealous of my crops. I hated her. When I read the words of Jesus, 'Love your enemies,' I thought, 'Oh, I can never love Mae Nai-Nai. Jesus couldn't expect me to do that.' But every morning when I got up I had to read that verse because I had not yet learned it. How unhappy I was!

"This morning I heard that Mae Nai-Nai was sick. I knew exactly what I should do, so I prayed, 'Oh, Lord Jesus, help me to love her,' and then I began to cook her some broth. By the time the broth was

done, I felt the hate leaving my heart. When I saw how sick she was, how she enjoyed my broth, and how glad she was to see me, I really loved her. Without Jesus' help I could never have learned that verse.

"Now I can go on to learn the others."

What kind of soil was she?

* * *

Suggestions for Worship:

A Call to Worship: "We Would See Jesus, Lo His Star is Shining"

—stanza 3, sung by the group or read by an individual

Scripture: Mark 4:1-9

Meditation:

What kind of soil am I—

when I let bad habits interfere with my doing of His will?
when I read or hear Jesus' teachings and pay no attention
to them?

when I make it a habit to follow His teaching every day no
matter where I am?

when I fail, after a few days, to keep my resolve to obey
His teachings?

What kind of soil am I going to be?

Prayer: That God will help us to be not only hearers but doers
of the Word

Hymn: "We Would See Jesus, Lo His Star is Shining," stanza 5

WHAT COULD JESUS DO?

Materials for Children's Research:

Biblical Materials: Mark 4:35-41—Jesus stills the storm; 5:1-20—Jesus drives out evil spirits; 5:21-24, 35-43—Jesus brings Jairus' daughter back to life; 5:25-34—Jesus heals a woman; 6:1-6—Jesus cannot use His power; 6:7-16—Jesus gives His power to His disciples; 6:30-44—Jesus feeds five thousand people; 6:45-52—Jesus walks on the sea; 6:53-56—Jesus heals all who come to Him

Supplementary Materials: Pictures of Jesus' miracles; pictures and stories of people whom Jesus uses today to help Him heal; pictures and stories of people whom Jesus uses today to help Him feed the hungry

Possible Activities:

Dividing the class into nine committees and assigning to each group one of the above passages to read carefully in order to present it to the class in some interesting form, preferably in simple dialogue or conversation, as though an eyewitness were telling his friends or family the wonderful thing he saw Jesus do: e.g., one of the disciples who had been in the boat during the storm; Jairus, to a relative who visits him; the woman healed, on her return to her village; one of the five thousand; etc.

Discussing the stories and summarizing them by listing the following on the blackboard:

Jesus had the power to
Jesus had the power to
Jesus had the power to
Jesus had the power to
Jesus had the power to

Thinking back over stories studied previously to find other evidences of this power; e.g., In the story of the healing of the paralytic Jesus showed that He had power to forgive sin.

Thinking of ways in which Jesus is showing His power today
Including the stories of Jesus' miracles in the class activity

Climaxing in Worship: Expressing our wonder at the great power of Jesus

Hymns: Fairest Lord Jesus

We Would See Jesus, Lo His Star is Shining (stanza 4)

Where Cross the Crowded Ways of Life

Scripture: Luke 4:16-21

Worship Story:

THE TRAIL OF WONDER

"Peace, be still," the Master had said to the boisterous wind and the wild waves, and to their amazement the terrified disciples were conscious of a sudden stillness. At His command, the wind ceased and the waves died down and there was a great calm. They had been full of fear at the storm before, but now they looked at each other and their hearts were filled with a different kind of fear, as they said one to another, "Who then is this, that even the wind and the sea obey Him?"

And as they continued to walk with Him, their wonder grew. Everywhere He went it was the same—some great thing quietly

done, some group left wondering at His power. A wild, untamable man restored to his right mind—and all men marveling; a hopeless invalid made well by the touch of His garment—and a grateful woman on her knees before Him; a child that had been cold in death brought back alive—and all who heard amazed with a great amazement. Who, then, was this?

But a new experience was to come to the twelve. Sent forth by Him, filled with His Power, they, too, left behind them wondering people. Unclean spirits were cast out; the sick were healed. And as they went, the news of Him began to spread. "Who then is this?" men everywhere were asking.

Discussion and Meditation:

Name things of which you are afraid as the disciples were afraid of the storm.

Are we sure enough of His wonderful power to:

- be unafraid in a storm, of a bully, of criticism, of examinations,
(or other things mentioned by the class)?
- never worry about food and clothes and money?
- ask Him to rule our minds and hearts?
- pray for the sick?
- pray for forgiveness?
- think of death without fear?

Are we sure enough of His power to let Him:

- help us feed the hungry?
- help us help the sick?
- help us lead to Him people whose minds and hearts are sick?
- help us work with Him to control the forces of nature for the
protection of man?
- use us to tell others of His power?
- forgive our sins?
- use us in any work for which He needs us?

Prayer:

Asking God to help us so trust Jesus that our thoughts will be freed from worries and be enabled to think wonderful thoughts for Him. Asking Him to fill us with His power as He filled His disciples, that our lives may count in the building of the Kingdom.

WHO WAS JESUS?

Materials for Children's Research:

Biblical Materials: Mark 7:1-8—Jesus' enemies again on His trail; 7:24-30—Jesus leaves His own country to get away from His enemies and have time alone with His disciples; 7:31-8:10—Jesus returns to His own land, cures a deaf and dumb man and feeds four thousand people; 8:11-21—His enemies immediately come after Him and Jesus again travels north; 8:22-26—On the way, Jesus cures a blind man; 8:27-30—Jesus asks the disciples an important question

Supplementary Materials: The Apostles' Creed; pictures of the Council of Nicaea

Possible Activities:

Recalling the question everyone was asking in the last session, "Who then is this?"

Getting the background for the study of the question: With Bibles open at chapter seven, the children may follow the above accounts, as the teacher gives the gist of each section and calls attention to certain outstanding verses, e.g., 7:37; 8:21; 8:29

Thinking of all that had happened since Jesus first called the disciples and of how He had been getting them ready to carry on His work; of how hard it had been to have them alone to teach them (enemies and crowds); of how they had been wondering about Him, and of how important it was for them to make up their minds about Him.

Listing all the things the disciples had seen and heard and experienced which finally made them with Peter as spokesman, say, "Thou art the Christ, the Son of God." Things they had seen Him do—miracles; things they had heard Him say—"The Son of man has authority to forgive sins"; things others had said about Him—unclean spirits, "We know Thee . . . the Holy One of God"; things they had done themselves by His power—healing the sick, etc.

Looking at or reciting the Apostles' Creed, through "Jesus Christ, His only Son, our Lord," talking of what its phrases mean

Discussing what difference it makes whether or not we believe Jesus is the Son of God

Continuing work on class activity

Suggestions for Worship:

Hymns: Fairest Lord Jesus, stanza 1

All Hail the Power of Jesus' Name

Scripture: Matthew 16:13-16

Apostles' Creed: Written upon the blackboard and repeated together

Worship Story:

I BELIEVE*

It was time for the Emperor to enter. Everyone was silent, waiting for him, for he was the great Emperor Constantine, ruler of the Empire. At his command nations could be destroyed. At his command men lived or died. The mighty Emperor was about to enter!

This palace room was long and cathedral-like. At one end was a throne of gold which shone in the candlelight. At the other end a heavy door stood open. On benches and chairs along the sides of the room sat three hundred men. The eyes of these men—bishops and presbyters of the Church of Christ—were fixed upon the door. Each of these men had come to the city of Nicaea because the Emperor had commanded him to come. There were young men, and old men with flowing white beards. Some had suffered much pain for Christ's sake and had faced death bravely many times during a recent persecution.

There was Paphnutius, who dragged his lame leg as he walked, and who had only one eye. His persecutors had put out his eye and broken his leg, but Paphnutius continued to follow Jesus. There was Paul, a bishop from Mesopotamia, whose hands had been so burned that they were twisted and bent. He had not denied Christ even though they had tortured him with red-hot irons. There was James of Nisibis, who wore rough clothes of camel's hair and who lived to pray and to help others in the deserts of Egypt. There was an old man, a shepherd like David, who taught people about God and about his Son, Jesus. There were yellow-haired men from the north of Europe and black-haired men from Africa—all waiting. They had come hurrying over mountains and plains, over rivers and deserts, traveling by carriages, mules, donkeys, and on their own tired feet. At the Emperor's command, a great question was to be decided!

Arius, a long, lean man with black hair and a thin face, had said that Jesus was not the Son of God. Christians all over the world were aroused.

"If Jesus is not the Son of God," they said, "surely we have been believing lies."

*Adapted from the story, "The Emperor Enters," by Nettie D. Junkin, reprinted by permission of the Board of Christian Education of the Presbyterian Church in the U. S. A.

"But Jesus is the Son of God," answered these men who had faced death for their beloved Lord Jesus.

So the Emperor had called them together to tell to the world the truth about Jesus, to settle the question for all time. Arius was there and so was Athanasius, the young leader who opposed him.

Suddenly there came the sound of soldiers' footsteps outside the door.

"The Emperor comes! The Emperor comes!" the men cried, as they rose to their feet to honor the Emperor.

Flaming torches lighted up the doorway, and there in the light stood the commanding figure of the Emperor. His shoulders were broad and his body was strong, for he was a great general and fighter as well as a powerful ruler. His purple robe was heavy with gold embroidery, pearls, and precious stones. His crown irradiated many colors as the light twinkled on the gems. He stood a glorious and shining figure—the Emperor!

The great Emperor stood erect for a moment; then he bowed his head, for lying open upon a chair was the Word of God and standing there in that room before him were three hundred men who had served their Lord Christ bravely. At that moment he felt that Christ Himself was in that room. And in reverence and worship before the "King of kings, and Lord of lords" the great Emperor Constantine bowed his head.

Then the discussion began. And for more than a month it went on, day after day. At last a new creed was ready, written not to change the Apostles' Creed but to strengthen it. "I believe in one God, . . . and in one Lord Jesus Christ, the only-begotten Son of God . . ." The question was settled. One after the other, they solemnly signed their names. And the great Emperor, too, said, "I believe—"

Silent Meditation: Hearing Jesus ask us, "Who do you say I am?"

The Apostles' Creed: Read (from blackboard) or repeated in unison

Prayer of dedication to the Son of God

WHAT DID JESUS EXPECT OF HIS FOLLOWERS?

Materials for Children's Research:

Biblical Materials: Mark 8:31-37—A follower of Jesus is willing to sacrifice; 9:2-29—A follower of Jesus is one who prays; 9:33-37—A follower of Jesus serves others; 9:39-50—A follower of Jesus is careful to be an influence for good, not evil; 10:17-22—A follower

of Jesus loves God most; 10:32-45—A follower of Jesus does not worry about his own greatness.

Supplementary Materials: Pictures of Jesus with a child in His arms, the cure of the epileptic boy, "For He Had Great Possessions" by Watts; Jesus and His friends on the way to Jerusalem; books of modern Christian heroes such as *Blazing New Trails* by Archer Wallace, *Greatness Passing By* by Hulda Niebuhr, and *Knights of Service* by Marion O. Hawthorne.

Guiding Research:

The most satisfactory method of handling this material would be that of dividing the class into committees for group research. Each group might be given one of these stories to study with the purpose of finding out what Jesus expected of His followers. After each group has made its discovery, each can choose a member to tell the story and share the discovery with the whole class. All findings should be recorded on the board as well as in individual notebooks.

Possible Activities:

Discussing Jesus' expectations of Christians today:

Can you think of various people, today, each of whom is following Jesus in one of the ways just listed?

In which of these ways are we following Jesus?

In which ways do we fail to follow Jesus?

What would happen in the world if we lived up to His expectations?

Recording class findings through the class project

Working on individual notebooks

Memorizing some of Jesus' teachings about discipleship; e.g., Mark 8:34-35; 9:35b; 9:50; 10:43-45

Suggestions for Worship:

Possible Hymns: Now in the Days of Youth, Turner's *Church School Hymnal for Youth*)

Just as I Am, Thine Own to Be, Smith's *Hymnal for American Youth*

Story: (The following is an actual record of an incident from the life of Dr. Shepard, missionary to the Moslems. In itself it embodies practically every point of discipleship discussed in this session. It would bear retelling and discussing.)

THE BIG LITTLE DOCTOR*

It was the biggest affair of the kind that the city of Aintab had ever seen—Protestants, Gregorians, Roman Catholics, and Moslems for once had all joined forces to make the affair a success. Twenty-five years before, in October, 1882, Dr. Shepard had ridden into Aintab with his bride. It was now October 1907 . . . There were wealthy merchants present in their broadcloth coats or richly embroidered jackets; there were young professional men in their tailored suits of European cut; there was the Turkish Khoja with his huge white turban and green girdle; there was the Dervish sheik in his tall camel's-hair cap and brown camel's-hair robe; and there was the Gregorian bishop, in his purple cassock and black silk gown . . . Sitting complacently in the center, his three hundred pounds surrounded by a broad red girdle, was old Hadji Husien Agha, who had saved the hospital from the mob on that memorable day of massacre.

Seated on the platform were those who were to take part in the program: the pastor, the senior college professor, the most prominent city physician, the Armenian bishop, the Roman Catholic merchant, and the assistant physician at the hospital. The doctor sat beside his wife in the audience, well toward the front.

As the men looked out over that proud audience and then at the Big Little Doctor, sitting so modestly in their midst, their minds traveled back over the twenty-five years that he had lived among them. The city physician spoke of those first years, when there were no educated native doctors in the land and when Dr. Shepard had made that brave effort that gave him and his fellow students their medical training; of the fight against death that he and his chief had made, shoulder to shoulder, in epidemics of cholera or typhoid; of the doctor's daring horseback trips over perilous roads to save life in some distant city . . .

The college professor told about that day when the doctor sent him a hurry call in the laboratory to generate oxygen to save the life of a dying student.

The Roman Catholic merchant recalled the bed on which he had lain dying of the disease brought on by his own drunkenness, and the little shrine where his devout mother kept an oil dip constantly burning before the Virgin in token of gratitude for the operation that had saved him for a better life.

*Adapted from an incident found in *Shepard of Aintab*, by Alice Shepard Riggs. (Missionary Education Movement of the U. S. and Canada.) Reprinted by permission of the Board of Christian Education of the Presbyterian Church in the U. S. A.

The pastor told of the village churches and the schools, built by the doctor's brotherly help, and of the time when the preacher had been rescued from a wild mob by a rough Turk who had been cured by the doctor's skill.

The Armenian bishop spoke of the piteous cry of the women and children dying of starvation, and of those same ragged women and children being clothed, fed, and housed by the devoted efforts of the doctor and his wife . . .

As the doctor stepped to the platform, a thunder of applause greeted him from that mixed throng. Looking out over the audience, unlike any ever before gathered in a Christian church, the Big Little Doctor seized the opportunity to speak a few earnest words for his Master:

"If one who did not know me had listened to what has been said about me during the last two hours, he would think that Dr. Shepard must be some great man, but you and I know that it is not so. A farmer's son, I grew up as an orphan. I finished school with great difficulty; I have not marked intellectual ability. Yet this great gathering on a busy week-day afternoon must have a reason. I know that this reason is not I, myself. It is One greater than I am—God and his love. For one who knows how God loves us and how Jesus has saved us, not to tell others about that love is impossible. Because I have understood a little of that love, I try to let others know about it. This is the purpose of my life. I did not come to this country to make money or to win a reputation. I came to bear witness to this, that God is Love. And if by my work or life I have been able to show this to you, I have had my reward, and I thank God for it. The reason why the world has not yet been set free from its ills and diseases is not that the necessary medicines have not yet been found; it is that men do not love one another, and that the rich are not willing to use their money for the needs of the poor. I beg and counsel you to know that God is Love and to love one another, in deed and in truth."

Conversation about the story: In what ways did Dr. Shepard measure up to Jesus' standards for His followers? What do you admire most about Him? What made Him great?

Prayer for God's help in living up to the standards Jesus has set for His followers

HOW DID JESUS ACT WHEN EVERYONE PRAISED HIM?

Materials for Children's Research:

Biblical Materials: Mark 10:46–11:11—The people acclaim Jesus as their king.

Supplementary Materials: Pictures of the triumphal entry; stories

of people whose heads were turned by popularity; stories of people who were unspoiled by public acclaim.

The Story of the Triumphal Entry (told by teacher)

Possible Activities:

Listening to the story

Finding the story in the Bible

Talking about the story:

Why did the people want a new king?

What did they expect this king to do for them?

What kind of a king was Jesus?

Why didn't He let the people crown Him as their king?

Do you think Jesus' decision was easy?

Talking about people who have had praise "go to their heads"; e.g., Hitler, Mussolini

Talking about people who have done fine things and been praised for it and yet have remained unspoiled; e.g., Madame Curie, Einstein

Discussing the way in which the desire for popularity sometimes makes a person do what he knows God does not want him to do

Discussing what it means to have Jesus as our King

Working on individual notebooks

Working on class project

Suggestions for Worship:

The children might each write and quietly pray a prayer thanking God for the talents He has given, thanking Him for giving us parents, teachers, and friends who are giving us the opportunity to develop these abilities, asking Him to help us use them for His kingdom and not for our own glory, thanking Him for Jesus, our King.

The story, "Thine is the Kingdom and the Power and the Glory," found in Blanche Carrier's *Kingdom of Love*, might be told as a fitting climax to the period of meditation.

HOW DID JESUS ACT WHEN EVERYONE WENT AGAINST HIM?

Materials for Children's Research:

Biblical Materials: Mark 11:15-19—Jesus is not afraid to do the right; 11:27-12:37—Jesus' enemies cannot trip Him by their catch questions; 13:9-13, 24-37—Jesus encourages His disciples 14:1, 2, 12-31—Jesus eats His last supper with His friends;* 14:32-42—

*N.B. For a fuller consideration of the meaning of the sacrament of communion, see III-76.

Jesus in His trouble goes to His Father in prayer; 14:43-50—Jesus lets Himself be arrested; 14:53-15:20—Jesus' self-control before false accusers amazes His judges.

Supplementary Materials: Pictures of the cleansing of the Temple, Jesus in Gethsemane, Jesus' arrest, and Jesus' trial, especially Ciseri's "Ecce Homo" (W. A. Wilde Co.)

Possible Activities:

Getting the story as a whole, following the references as the teacher gives a resume of each incident or listening to the story as the teacher tells it, then looking up its high points

Looking at pictures illustrating events in the story

Talking about the way Jesus acted when everyone went against Him: noting His courage in daring to cleanse the Temple in spite of His enemies; His thoughtfulness of the disciples in thinking of them instead of Himself, even when He knew He would soon be killed; His dependence upon His Father as He went to Him in prayer and His willingness to do the hard thing, trusting God's wisdom; His refusal to fight back and try to defend Himself

Completing the following statements (preferably in mimeographed form):

- 1. When people asked Him tricky questions, hoping He would say something they could use against Him, Jesus.
- 2. During His own time of trouble, Jesus was most concerned about
- 3. Even though Jesus knew one of His friends would sell Him to His enemies He.
- 4. While in prayer, Jesus chose.
- 5. Instead of using His power to save Himself and harm His enemies, Jesus
- 6. When people lied about Him, Jesus.

Studying the picture, Ciseri's "Ecce Homo" (W. A. Wilde Co.)

Talking about the strange fact that no one can really hurt us but ourselves; that "It isn't what happens to you that counts, it's how you take it."

Thinking about what it would mean in our relationships if we would learn not to "answer back" when others say things against us

Adding to the activity under way some representation of the important thoughts and events of this session

Writing an original verse beginning, "We would see Jesus," dealing with the story of the day

Hymn: Fairest Lord Jesus

We Would See Jesus (original verse, above)

Scripture: Isaiah 53:7; Romans 12:17, 20, 21

Poem: Rudyard Kipling's "If," especially first and last stanzas

Sentence Prayers: Asking God to give us love for enemies, and self-control.

WHAT DID JESUS' DEATH MEAN TO HIS DISCIPLES?

Materials for Children's Research:

Biblical Materials: Mark 14:32-15:47—Jesus' trial, death, and burial

Supplementary Materials: Picture of "Holy Saturday" by Burnand, interpretation found in Maus' *Christ and the Fine Arts*

Possible Activities:

Listening to the Story "Despair"

Passing around, looking at, and discussing the picture "Holy Saturday," by Burnand

Talking about how different the disciples would have felt had they listened more attentively to Jesus' teachings, and had understood, more clearly, all that He did and said.

What comforting thought would have been theirs if they had listened more carefully to what Jesus was trying to tell them?

Look up: Mark 8:31; 9:9; 10:32-34; 14:27-28

If they had studied their Old Testament scriptures and had listened to Jesus, what would they have understood about His death?

Look up Isaiah 53:4-6; Mark 10:45

If they had understood what Jesus, during His life, was trying to do, what would they have known about the kind of kingdom He was going to found?

Why did He not worship Satan when Satan offered Him the Kingdoms of the world? Matthew 4:8-10

Why did Jesus keep withdrawing from the crowds and going off alone with His disciples? Mark 1:45

Why did Jesus leave Jerusalem on the night all were praising Him, the night of His triumphant entry? Mark 11:11

What did Jesus say of His kingdom in John 18:36?

Suggestions for Worship and Meditation:

Thoughts for meditation: (Write the eight contrasting points found below on the board, and discuss before using in worship.)

Unless I believe in Jesus' resurrection and understand why He died, I am as hopeless as the disciples were on the Friday night and Saturday before Easter;

I am burdened with a feeling of guilt;

I am uncertain of what I should do;

I am full of fear;

I feel alone and far from God.

If I understand why Jesus died, believe that He is alive, and accept His gift of life to me

I am freed from guilt;

I know that God has a plan for my life and will guide me in it;

I do not fear;

I feel very close to Him.

A poem to think about: "Perhaps," by Mary Dixon Thayer, p. 603 in Maus' *Christ and the Fine Arts*

A Story:

DESPAIR

(As an introduction to this story, the crucifixion incidents should be told briefly with emphasis on the disciples' feelings throughout. See: III 78 for outline. The following is an imaginary description of "Holy Saturday".)

It was Saturday morning, the Jewish Sabbath. No one in the upper room had slept at all. The night had crept by. The disciples sat huddled together around the table at which they had so recently eaten with Jesus, and thought and thought of what had happened the day and night before. Their thoughts were jumbled. They wanted

to stop thinking. The same thoughts swam in their heads over and over again.

"We slept while He prayed," murmured James. "He asked us to watch with Him and we slept. He wanted us to comfort Him and we failed. He was in agony and we did nothing to help!"

Peter half heard James' mumblings and answered almost in a whisper, "I not only slept, I denied Him."

Then in silence Peter went on with his own thoughts: "I said that I did not know Him. I swore I had never seen Him. He thinks I do not love Him for He heard me when I swore to my lie and He looked me straight in the eye. Now, He will never, never know how much I loved Him. He will never know that I really meant to stand up for Him and even to die for Him. Why did I do what I did? Why was I not as brave as I thought I would be? Why was I afraid of what the people would think about me or do to me? Why, why, why, did I not do anything to help Jesus at the time when He needed me most? He died thinking I did not care. And now He is dead He will never know how my heart is bursting with sorrow and love of Him!"

Peter's head rocked in his hands as he thought these thoughts. His shoulders heaved. Strong man as he was, he could not keep from weeping.

John looked at Peter without a word; but he longed to comfort him. What good could words do now? What comfort was there? Jesus was dead. He, John, had seen Him die. He had hoped until the last that Jesus would save Himself. Even after Jesus had been nailed to the cross John had hoped that He would come down. Hadn't Jesus told them that He was the Promised One, sent to restore the Kingdom? He and James had been so sure of this kingdom that they had made plans as to how they would act in the important positions Jesus would give them. But Jesus had died! They must have been wrong in thinking that He was the Son of God. There would never be a kingdom now! Jesus was dead!

The silence of thinking was broken by words from the other side of the room. It was Thomas who was speaking, "He could not have been the Son of God," said Thomas. "He could not have been the promised Messiah."

No one answered him; for all were thinking the same thing; and they were too full of grief.

Here in this upper room just two nights before, Jesus had eaten the passover meal with them. What is it He had told them about His death? Somehow it all seemed so hazy and far away.

Everything seemed hazy now. For three years they had lived with Him, listening to Him talk of a different kind of life. Without His

help how could they ever hope to live that life? For three years they had heard Him talk of the Kingdom of God upon earth. How could they work in a Kingdom whose king was dead? All the plans they had made for the future were of no use now. What could they do? What could they plan? They were big strong men and yet they felt helpless.

Outside, the sun was shining and faithful Jews were going to the temple to pray; for this was the Jewish Sabbath. But the sun did not seem bright to the disciples and prayer seemed of no use. At every step on the cobblestone street outside the house in which they were staying they felt fear in their hearts. Would they be arrested, too, and killed?

And so the day wore on and night came, a night of grief and of regrets, of hopelessness and fear. Jesus had been two days in the tomb.

WHAT DID JESUS' RESURRECTION MEAN TO HIS DISCIPLES?

Materials for Children's Research:

Biblical Materials: Mark 16:1-20; Acts 2:1-4, 43-47—The resurrection, appearances, and the descent of the Holy Spirit

Supplementary Materials: The picture "The Supper at Emmaus" by Eichslaedt, (The Pilgrim Press, Boston, Mass.) "Easter Night," by Elsa Anna Wood, other pictures of the risen Christ

Possible Activities:

Listening to the story of the resurrection and the appearances told by the teacher, with emphasis on what the disciples must have felt

Story outline:

The resurrection and Easter-day appearances: (Matthew 28:1-15; Mark 16:1-11; Luke 24:1-12; John 20:1-18)

The women start before dawn to take spices to the tomb
While talking they look up to see the stone already rolled away.

Mary Magdalene runs immediately to tell the disciples that Jesus' body has been stolen.

Other women enter tomb and are told, by the angels, that Jesus has risen. They run to tell the disciples.

Peter and John start for the tomb as soon as Mary Magdalene gives her message. They enter tomb and the truth of the resurrection dawns upon them.

Mary Magdalene comes back to the tomb after Peter

and John have left and weeps for her "stolen Lord."
While she is weeping Jesus appears to her.

Jesus also appears to the other women on their way back to the disciples. When the women tell the disciples they have seen Jesus, the disciples do not believe.

Mary Magdalene also tells disciples of seeing Christ.
Appearance to the two on the Emmaus Road Easter evening:

(Mark 16:12-13; Luke 24:13-35)

Jesus talks with two men who are going to Emmaus.

Jesus eats with the men and reveals His identity.

The men hurry back to Jerusalem to the upper room to tell the eleven of their experience and are told that Jesus has appeared to Simon.

Upper room appearances: (Mark 16:14; Luke 24:36-43; John 20:19-29)

Easter night Jesus visits His disciples while Thomas is absent.

Eight days later Jesus visits His disciples while Thomas is present.

Appearance on Sea of Galilee: (John 21:1-24)

Disciples have gone back to Galilee where Jesus told them He would be.

Jesus guides them to miraculous draught of fishes.

Jesus invites the disciples to breakfast with Him.

Jesus gives Peter a chance to "cancel" his three denials with three expressions of love. Jesus tells him three times that He is counting on him for help in "feeding His sheep."

The great commission is given on a mountain in Galilee: (Matthew 28:16-20; Mark 16:15-18)

Final appearance and ascension: (Mark 16:19; Luke 24:44-53; Acts 1:3-11)

Christ gives final instructions.

Ascension near Bethany.

Disciples return with joy to Jerusalem, worship in temple, and await descent of Holy Spirit.

The descent of the Holy Spirit: (Acts 2:1-8, 14, 22-24, 32-36, 37-47; Mark 16:20)

Studying the picture "The Supper at Emmaus" or "Easter Night"

Discussing the significance of the resurrection and the appearances:

Comparing the disciples in the upper room with the disciples

after the day of Pentecost (Review outline under thought for meditation on page III-43)

Comparing Peter's repentance with Judas' repentance and talking of how God wants us to show our repentance

Luke 22:62; John 21:15; Acts 2:14, 38, 41—Peter shows his repentance in three ways

Matthew 27:3-5—Judas shows he is sorry

What would have happened to the disciples if Jesus had not risen?

What would have happened to plans for the Kingdom if Jesus had not risen?

What would have happened to the starting of the church if Jesus had not risen?

What would have happened to the writing of the New Testament if Jesus had not risen?

What would have been our fate if Jesus had not risen?

Thinking of what the risen Lord has meant to the peoples of the earth by listening to the story of Queen Victoria and the "Hallelujah Chorus:"*

When "The Messiah" was first written and sung in England, it was the custom then, as now, for the people to rise when the Hallelujah chorus was sung. "King of kings and Lord of lords," the great choir would sing, and the people would rise to do reverence to Him who "shall reign for ever and ever."

But the courtiers of Victoria, the reigning queen of England, said she was to be an exception to this rule, as it was never the custom for her to rise in the presence of her subjects.

Yet as this Christian queen sat in the concert hall and the vast choir began the chorus and the people, with one accord, stood in reverence, she could not keep her seat.

"King of kings and Lord of lords," the words rang out. "And He shall reign for ever and ever." Standing with her subjects, she took the crown from her head, in recognition of Him who is King of all—of whose kingdom there shall be no end.

Thinking about the fact that Jesus is counting on us to carry on. As someone put it (imagining the scene of Jesus' return to heaven), when the angel Gabriel asked Jesus, "but how will others know what you have done for them? Suppose Peter and John and the others who do know fail You? What then?" Jesus replied, "I have no other plan. I am counting on them."

*Elizabeth McE. Shields in *Junior Quarterly*, published by Presbyterian Committee of Publication, Richmond, Va.

UNIT II

WHY IS THE NEWS OF JESUS' BIRTH STILL BEING SENT AS "GOOD NEWS" TO THE WORLD?

(A New Look at Christ to Find Out the Real Meaning of
Christmas for the World Today)

OBJECTIVES:

- To develop a growing conception of the outreach of Jesus' influence and redemptive power in the world today
- To lead the children to see human personality through the eyes of Jesus and to appreciate its worth, regardless of race or class
- To lead the children to express their love and appreciation through friendliness and service

QUESTIONS WHICH WILL HELP THE CHILDREN TO DISCOVER THE ANSWERS TO THE QUESTION, WHY IS THE NEWS OF JESUS' BIRTH STILL BEING SENT AS "GOOD NEWS" TO THE WORLD:

- Why was Jesus' birth "good news" to His own people?
- Why is Jesus' birth "good news" to the world?
- Who is responsible for spreading this "good news?"

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

- Illustrating favorite Christmas carols, including "Everywhere, Everywhere, Christmas Tonight"
- Copying the Christmas story (Luke 2:8-14), lettering it carefully and illuminating important letters, and illustrating it with small colored prints
- Showing, by story and picture, reasons why Jesus' birth is still "good news," and ways in which the "good news" is being spread

THEME HYMN FOR UNIT: Everywhere, Everywhere Christmas
Tonight

UNIT MEMORY WORK: Luke 2:8-14

**LAUNCHING THE UNIT AS A WHOLE
AND ANSWERING THE QUESTION:
WHY WAS JESUS' BIRTH "GOOD NEWS"
TO HIS OWN PEOPLE?**

Launching:

The unit as a whole might be launched by singing favorite Christmas hymns; by talking about why everyone loves to sing these; by thinking of the strangeness of the fact that even today, nearly two thousand years after it happened, these songs are still being translated into other languages, that missionaries are still going to the ends of the earth to tell the story of Jesus' coming; by trying to see why this is and determining to spend some time thinking about it; formulating this purpose in the question, Why is the news of Jesus' birth still being sent as "good news" to the world? and by asking supplementary questions: Why was Jesus' birth "good news" to His own people? Why is Jesus' birth "good news" to the world? and Who is responsible for spreading this "good news?"

Answering the Question:

**WHY WAS JESUS BIRTH GOOD NEWS
TO HIS OWN PEOPLE?**

Materials for Children's Research:

Biblical Materials: Matthew 1 and 2—The birth of Jesus fulfilled Old Testament prophecies; Isaiah 11:1—Jesse, the father of the great King David and of the whole Jewish kingly line, is Jesus' ancestor, too. Micah 5:2—God had told the Jews through Micah that Jesus would be born in Bethlehem; Numbers 24:17a—God told the Jews through Balaam, that a star would rise and a king would come; Isaiah 7:14—God told His people, through Isaiah, that Jesus would be born of a virgin and that He would be God's Son; Isaiah 60:3—God told His people, through Isaiah, that kings would come to worship Jesus; Jeremiah 31:15—God told His people, through Jeremiah, that evil men would bring sorrow to many mothers at Jesus birth; Hosea 11:1—God told His people through Hosea that His Son would be called out of Egypt; Isaiah 61:1-2a—God told His people, through Isaiah, something of what Jesus would be like, something of what He would do; Isaiah 53—God told His people, through Isaiah, of suffering Jesus was going to bear in order to take upon Himself the sins of the world.

Supplementary Materials: Sargent's "Frieze of Prophets" (W. A. Wilde Co.) or pictures of individual prophets; Taylor's "Isaiah"

(Curtis publishing Co.); Christmas pictures

Possible Activities:

Studying messages God had given to His people to help them recognize Jesus when He came

Outlining the events of Jesus' life which prophets had foretold

Talking of the ways in which Jesus' birth was good news to the shepherds and other Jews who recognized Him.

Talking of how we live Christ so poorly that Jews today who have read their Old Testaments and might recognize the Christ if they saw Him, don't recognize the picture of Him which we give to them.

Talking of our responsibility to live His life more perfectly and lovingly this Christmas-time, that His own people may know the "Good News."

Memorizing meaningful prophecies such as Isaiah 53:4-6

Talking to God in prayer

Listening as the teacher explains the Israelites' hope:

When Adam and Eve first sinned and separated themselves from God, they might have given up in despair had it not been for the words God spoke to them in the garden: "Satan, the serpent, will keep on fighting against you and your children; but there will come One, descended from you, who will overcome Satan."

With that hope in their hearts Adam and Eve set out to live a life which was not easy, in a world which was not all a beautiful garden.

When people increased on the earth, although most people forgot the message of hope which God had given, some remembered and looked forward to the time when God would overcome Satan who was ruling in the hearts of so many people and bringing so much suffering.

One man, Abraham, so put his hope in God that he listened for God's voice in order to know what God would have him do. And one day, to this listening Abraham, God spoke a wonderful promise. "Get thee out from thy country and from thy kindred and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee . . . and in thee shall all the families of the earth be blessed. One is coming through your family who will make happy the whole world."

Again and again during Abraham's life-time, God spoke this same promise; again and again during the life of Abraham's sons He repeated it. "Don't forget you are working with God for a purpose. Through the nation which you are helping to build will come One to bless the whole world."

But time and time again the sons of Abraham forgot. Time and time again, as the nation grew greater, filled with more and more people, they even forgot that they had a living God as their King. Time and again they turned aside to worship gods of wood and of stone and to live such evil lives that no one would have known, by looking at the way in which they acted, that they were descendants of those who had talked with God. But always there were a few people who did not forget. And to these few, so discouraged by all the evil with which they were surrounded, God spoke His messages of hope: "Don't be discouraged; a star will rise in your sky and a King will come to your land."

"Don't be discouraged. One is coming who will heal the broken-hearted."

"Don't be discouraged. One is coming to bring help to the poor."

"Don't be discouraged. One is coming to bring justice to the earth."

"Don't be discouraged. One is coming to bring peace and righteousness to the whole world."

And so, throughout the years before Jesus' birth, more and more people began to look forward, with gladness, to His coming.

Mothers began to think whenever a little baby boy was born, "Maybe this little boy will be the One whom God has been planning to send to save His people."

But when that little boy grew older and he, too, did wrong, they knew that their hopes had been misplaced.

When Jesus was born a sad thing happened. Because a great many people, even of those who hoped for His coming, had not studied their Bibles carefully, the nation of Israel did not recognize Him when He came. Only a very few people had studied their prophecies. Some there were who knew who He was and came to worship Him.

Because Jesus had brought the answer to so many Jewish prayers and hopes, Matthew wrote the story of Jesus' birth and life for Jesus' own people, telling them the good news that the One for whom they had been looking for so many years had really come and had done for them even more than they hoped He would do.

WHY IS JESUS' BIRTH "GOOD NEWS" TO THE WORLD?

Materials for Children's Research:

Biblical Materials: Luke 2:1-20—Jesus' birth is heralded by angels who sing a message for the world.

Supplementary Materials: Christmas pictures; pictures of Chinese people, Chinese homes, mission work in China.

Possible Activities:

Reading in unison Luke 2:1-20; reading it again, trying to "see" each picture—the shepherds out under the stars, the stillness of the night, the sudden light, etc.; thinking especially of the message of the angel—"good tidings of great joy"—"to all people;" wondering again why His birth is "good news" to the world
Memorizing the Christmas story in Luke, to be used in the Christmas worship service

Learning a new Christmas song written by Phillips Brooks:*

"Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright,
Everywhere, everywhere, Christmas tonight!

"Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small—"

*Music by Ethelbert Nevin; reprinted by permission of E. P. Dutton & Co.

Listening to a story which has hidden in it some reasons why
Jesus' birth is "good news:"

LITTLE PLUM BLOSSOM*

It was clinic day at the "Merciful and Pitiful Hospital," in the Street of the Baby Well. All the foreign doctors and nurses, all the Chinese doctors and nurses, all the laboratory boys and orderlies, the cook and his helper, the old gatekeeper and his little grandson who helped with the tickets were hurrying to catch up with the sun. For it was fast going down on a long afternoon's work, and there were still many people in the courtyard waiting their turn.

Merciful and pitiful indeed was this hospital of the foreigners in the crowded Chinese city. And all those who worked with the two or three hundred sick and hurt people every clinic day, three times a week, needed the very mercy of Christ in their hearts to keep them going.

The oldest doctor sighed deeply and leaned a moment on the

*By Susan E. Hall. Reprinted by permission of the Sunday School Times.

strong shoulder of his young Chinese assistant, who almost angrily begged his beloved friend to stop now and rest.

"No, my boy, not while there is one still waiting. You remember, *He* healed them all. Take this eye medicine out for old Mrs. Three-Cities, and give her careful directions—not that she'll follow them—but tenderly, tenderly, son. Our hands are Christ's hands. 'Inasmuch as ye did it unto one of the least . . .'" The doctor then turned to change a dressing.

But glancing out of the window he saw someone he had not noticed before during the busy afternoon. A very respectable and neatly dressed Chinese man, quite a gentleman, thought the doctor, and also quite healthy looking. He rested on a bench in the shade of the compound wall, and observed calmly the scene in the court. The throng, which was rapidly thinning out now, consisted of sick people, on foot, in rickshas, in sedan chairs, in wheelbarrows, or cots, or rude stretchers, those who had carried or wheeled them to the hospital, and their relatives, friends, and neighbors who had come along out of sympathy or curiosity. It must have been just such a scene that the Great Physician looked upon "at even when the sun did set."

All were given tickets as they were admitted by the old gate-keeper, and each must wait till the number on his ticket was called. In the waiting time they were invited into the little hospital chapel, where some one told them the wonderful story of the Lord Jesus.

"This is His hospital. We are His servants. It is for love of Him we are here to help you. Will you take this little Book and read about His great love for you?" Patiently, lovingly, they told it.

And the grave-looking man just outside the chapel windows heard it all. But he spoke to no one, only waited and watched. And the oldest doctor wondered, as he glanced again through the dispensary window, who might be the patient this dignified person had brought. Doubtless it would be one of the rare pay patients the hospital sometimes got; the oldest doctor hoped so, for the hospital was desperately in need of money just now.

At last the man's number was called. He appeared at the door bowing politely. The oldest doctor bowed as low, and wished him peace. And then, as the man motioned the bearers to bring his patient in, the oldest doctor nearly fell over backward into the crock of skin medicine. For on the neat cot conducted by this neat gentleman and borne by four sturdy coolies appeared a truly horrid sight.

It took the oldest doctor fully a minute to discover that the wretched creature lying at his feet was really a little girl. Her few rags of clothing were unspeakably filthy, her hair looked like a

pile of mud-caked dead grass, her skin was crusted with dreadful sores, her eyes closed by them. Besides this, her little skeleton body was marked with festering welts, as if she had been beaten.

"Ah-h!" said the oldest doctor. "Nurse Tang, *lai!* (come)! Ah, see what is here!" His voice trembled.

"Ah!" said Nurse Tang also, and she shook her head, and her eyes filled with tears. "Come!" she said briskly to the bearers. "I will see to her, Doctor." And as they moved quickly down the hall to the wards she called to the two young nurses to follow. "A warm bath, Su-lan, a stimulant, Nan-dzun, scissors to remove this mat. Ah, if we could save her!"

Back in the dispensary, as Nurse Tang's voice died away down the hall, the man turned his grave eyes to the doctor.

"You—will take the child?"

"Certainly. Who is she? Tell me how—" But the man shook his head, and smiled faintly again.

"You see, she has no money to pay." He spread his hands with an irresponsible gesture.

"What difference does that make?" asked the doctor coldly. "We have never turned anyone away for that lack. This is a Jesus-house."

"Ah, indeed!" said the man politely. "In a month I shall return." And bowing low once more, without another word he was gone.

"What do you know about that!" said the youngest doctor. But no one knew anything about the nice-looking man nor about his piteous charge. Anyone could piece out the child's story. She was evidently the slave of some heartless master, who, when she fell sick and could no longer work even when beaten, had thrown her out into the gutter to die. But the man remained a mystery.

In a month, according to his promise, he returned.

"Ah, *ping-an!* *Ping-an* (peace to you)!" said the oldest doctor. "She lives, by a miracle. She eats. Yesterday she laughed! But come and see." They went down the hall to a room full of narrow white beds. They stopped beside a happy looking child who was absorbed in cutting paper dolls. "This is she. But I assure you, sir, it is! Nurse Tang, Su-lan, Nan-dzun, come and tell the gentleman this is verily the child he brought last month." And finally they made the man believe that the little girl with the sweet face and the beautiful eyes, the almost-clear skin and soft hair was indeed the left-to-die gutter waif. The whole hospital looked as happy over this miracle of new life as if each one had been given a fortune. The man's grave eyes searched their faces with a puzzled wonder.

"I wish to pay," he said at last, and drew out a small silk pouch, from which he took a gold piece. The oldest doctor protested the bill would not be nearly so much, the man protested that was no payment at all, they both protested at once with many bows. But finally the gold coin lay snugly in the oldest doctor's hand and the stranger, with more deep bows, was gone, promising in another month to come again.

"And what do you know about that?" whispered Su-lan in Chinese, to Nan-dzun, who answered with a Chinese giggle.

At the end of a month the man appeared again and asked to see the child.

"She is playing in the courtyard, with the Eater-of-much-rice (that was the gatekeeper's grandson). May I conduct the honorable one?" asked Su-lan very politely, while her eyes danced.

In the middle of the court a group of plum trees in full blossom sprinkled their tiny white petals over an old well. Pigeons flew down from the tiled roofs chuckling over the crumbs two children were scattering in the grass. And when the birds ate from their hands or even pecked the crumbs from their lips the children laughed the merriest laughter one ever heard.

"Yes, it is indeed she. Come here, Plum Blossom," called the little nurses. And the child ran to them chattering, to put a small hand into the hand of each of her friends. Seeing the stranger with them she bowed shyly, this perfectly-well little girl with the joy-lovely face.

But when Nurse Tang told her the man had come to take her away, she buried her face on the motherly shoulder and cried very hard. And the young nurses all cried, and the Eater-of-much-rice ran away and hid. And all in the hospital were as sorry as if each one had lost a fortune, though the man left more gold to pay for little Plum Blossom's care.

"We named her that because she is so sweet, as pure and fragrant as the blossoms in our courtyard," explained the little nurses. "But why do you take her away? We wish to keep her always." The quiet man answered them all patiently.

"It is an order. I must. But do not fear. You shall see her again. Yes, she will be well treated. Do not fear. *Doh shee, doh shee!* (Thank you! Thank you!)" said the stranger. "You have done far more than you think in saving this little thrown-away one." And he went away in a stylish ricksha. And little Plum Blossom went in another, wearing a new silk *gwadze* and with her hands full of toys.

But in the small carved box of camphor wood which the youngest doctor had given her for her treasures Plum Blossom had something far more precious than any toy. It was the Book of Jesus. For the

child had come to believe in that Merciful and Pitiful One, and was learning to read for herself the story of His great love. She already knew many a beautiful passage by heart, besides the songs and little prayers the nurses had taught her, and the lovely hymns they all sang together—patients and doctors and nurses and servants—at morning prayers in the hospital chapel. All this was food and drink for the child heart, opening like a flower out of the darkness of cruelty into the sunshine of God.

“Don’t forget, little one,” the oldest doctor had said. “You will climb the heavenly road, no matter how many the stones and thorns?”

“Don’t forget!” called the nurses after her. For none of them had the smallest idea of the kind of life the child was going into. And Plum Blossom promised, and waved her small silken arm bravely till the rickshas turned out of the Street of the Baby Well and out of sight of all her dear new friends.

And now, *Taw You-y*, the Moon of the Peach, had passed, and with it the blossoms in the hospital courtyard, but no word came of their little namesake. And the grain-rains fell, and the farmers who came in to the dispensary told how the grain was fattening. And the “moldy days” came, when the plains quivered in the heat, when the hospital had almost used up its scant supply of winter-stored ice. And the oldest doctor looked white and worn in spite of the brave smile he always had ready. Patients were plentiful, money not at all. The youngest doctor grumbled louder every day about the oldest doctor’s vacation; when one hard-working dispensary day they all had a welcome surprise.

The oldest doctor summoned as many of his staff as could leave their work, and they clustered around him in the shade by the well to see and hear the grand red paper he held in his hand.

“It’s an invitation, from our *Tai-Tai*, the Lady-of-the-palace-by-the-Lake. Now, what do you think of that? And it’s for the whole staff—every man—Jack-and-Jill, to put on our best bibs and tuckers and come to her humble abode of fourteen courts, and eat an insignificant repast of nineteen courses, on this coming Thursday, if we can persuade our exalted selves so to incline.” This the oldest doctor read and invented together, while his fine eyes beamed behind his big spectacles. And the next-to-the-oldest doctor read over his shoulder that rickshas would call for them at four o’clock. And all of them began to plan excitedly for this great event. For the Lady-of-the-Palace was very rich and great, and her home by the Lake was reputed a fairyland. But she had no use for Christians, alas! And what had come over her no one could imagine.

Thursday came at last, and the whole staff dressed in their best,

got into the rickshas, one for each of them, pulled by blue-coated coolies smiling under their broad sun hats. And away they went.

An old gatekeeper opened a tall gate in the gray wall, and they were inside the promised fairyland. And when a dignified servant with many bows ushered them through a round gate into another and another courtyard, they gazed around them with delight at the increasing beauty of these stately gardens.

Finally they stood on the threshold of the largest and richest room of all, at the far end of which was a small platform. Seated on this in a huge chair like a throne was a tiny woman. This was their hostess, Ling *Tai-Tai*, who came at once to meet them, hobbling on her tiny bound feet and supported by a servant woman. But, shy of these first-met foreigners as she was in spite of her magnificence, the great lady found herself at once at ease with these sincere folks who spoke her language so well and knew Chinese manners besides. There followed a delightful experience for the Americans. The threatened nineteen courses were only fifteen, and the food exceedingly good.

They had returned from the banquet room to what the youngest doctor called the Throne room, when the great lady paused in her talk and took from the table beside her a familiar-looking book. It was a Chinese Bible.

"Will you not sit here, honorable Doctor, and read to me from the Book of Jesus?" She opened to a marked passage, and the oldest doctor read about the Merciful Christ, who at even when the sun did set healed the sick. His hostess nodded her head with eager emphasis. And in her quiet cultivated voice she told them a wonderful tale.

"It was in the *Lah-you-y*—The Moon of the Winter Sacrifice, that I made up my mind to expose an old lie. Many and many a time had I heard, honorable Doctor, of the Merciful and Pitiful Hospital in the Street of the Baby Well. They said that no one was ever refused there, the poorest and the richest received the same care. It was said that a God-man who loved all men was owner of the place, and money was naught to him if mercy could be shown. I said, 'It is a lie. There is no person uninfluenced by money. Money will buy all things.' And I determined to put it to the test and end these tales. I could not believe in a loving God, my sacrifices were all to appease the anger of my gods. And so I called my chief steward and said to him, 'Go. Search the alleys and gutters of the slums of the city till you find the most wretched human creature there. Take this unwanted thing to the hospital, in the Street of the Baby Well.'

"He went and returned," Madam Ling continued softly. "He told me all that came to pass. You know that part. My part, however, was doubt and bewilderment and searching of heart, and the bitterness of yielding old prejudices. Nor did I yield yet. My steward went again, and again returned. He told me how you lacked money, yet did not grasp after it. He told me the place truly was well named, and after Whom it was named.

"A third time my steward went, and this time returned with the child. That little thrown-away one, so sweet and pure, so laughing-happy, entered my heart. I said, 'I will make her my servant.' But your God meant her for more. You gave her a Book; you taught her of the Merciful One. He put words into her mouth; He gave her to me. She is now my adopted daughter, and this is her Book of Jesus." She clapped her hands softly, and called,

"Little Plum Blossom, *lai*!" And in from the sunny court ran a laughing child, with beautiful eyes full of love, and arms stretched out to her friends. She stopped to make a mannerly bow to each one before she ran first to the oldest doctor. With her little arms about his neck she whispered:

"I am climbing the heavenly road, and my honorable mother with me. And *Amah*, too, and the gatekeeper, and almost the steward—"

But the steward stood in the door, smiling now with his deep bows. And in his hand was the silk pouch from his belt, full to choking with gold.

"You are in need of money?" asked the *Tai-Tai* gently. "You shall have all you require, in the name of the Merciful and Pitiful One."

And the oldest doctor finished softly, "Whose we are, and whom we serve."

Listing reasons why Jesus' birth was good news to the little beggar girl; to the rich old woman

Writing a prayer for all the different kinds of people in the world who need Jesus

Planning to gather materials for a poster illustrating the new hymn learned above; thinking about the different kinds of pictures they will need to find

Deciding to find out from their ministers and Sunday-School teachers about the lands into which their own church is taking the good news

Finding stories of Christians in other lands which show why Jesus' birth is good news there. See *So Gracious is the Time*, by Annie B. Kerr.

Closing Moments of Worship:

Singing once more the new Christmas song

Reading together Matthew 1:21-2:11

Giving thanks to God for Christmas and all that it means

Perhaps use here the "Russian Christmas Prayer" from Annie B. Kerr's *So Gracious Is the Time*.

SUPPLEMENTARY SESSIONS: WHO IS RESPONSIBLE FOR SPREADING THIS "GOOD NEWS?"

Working Together:

As the children come together for this class period, they should group themselves denominationally to discuss the materials which they have collected on their own churches' work in the mission fields, and to make the poster for their own church illustrating the song "Everywhere, Everywhere, Christmas Tonight."

When this work is completed, they might gather to discuss the third stanza of the song:

"Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas tonight."

Each phrase about Christ's character would be more meaningful if the children were led to think of a story from the life of Christ in Mark in which His actions revealed the trait mentioned.

A committee might be appointed for the selection of pictures illustrating each of these stories of Jesus, and for the making of posters which make this last stanza come to life.

The children not working on posters may be divided into committees to write stories showing how people today, at Christmas time, can show "Christ's pity for sorrow," "Christ's hatred of sin," etc. Each committee should be assigned some one trait upon which to concentrate their efforts.

Answering the Question:

After ample time for work has been given, the teacher would do well to call them together to discuss their work. She might focus their attention on the central unifying question by saying, "We have been doing a lot of singing about the good news for the world,

and a lot of talking about its spread, but we haven't yet decided whose responsibility it is to keep sending it to the nations. Whose duty is it, this Christmastime?"

The children will, in answer, mention, of course, the missionaries and the church. They should, however, not be permitted to forget their own responsibility. Ways and means of sharing the "good news" should be discussed and definite possibilities for class activity after Christmas considered.

Suggestions for Worship:

The worship can easily be centered about the work the children have done. As the poster committee describe and show their posters, the entire class may sing the related stanza of the song they have been learning. After the stories are told, the whole group might like to join in prayer that Christ's character may be made real in them this Christmas time, and that by showing forth His love they may have a part in sharing Christmas with others.

"Joy to the World," sung together in closing, would send them forth with gladness in their souls and the light of Christmas in their eyes.

Follow-Up Work:

After class, members of the group would perhaps like to take the posters they have made to the pastors of the churches for which they are intended, asking that they be placed in the church vestibule the following Sunday.

For the weeks following Christmas, as an outgrowth of the interest aroused by their Christmas activities, the class might like to carry on a missionary service project. The group might like to dramatize the story of "Little Plum Blossom," and present it to the public for the benefit of the mission work of the local churches, The China Relief Committee, The American Bible Society's work of distributing Bibles in foreign lands, or the Red Cross. One sixth grade class carried out such a project and netted fifty dollars for the hospitalization of a crippled classmate.

If this activity were carried out by the children, the major part of the class periods for these few weeks would necessarily be devoted to planning, costuming, staging, and rehearsing. A profitable accompanying Bible study, however, could be centered in the Bible passages quoted in the story, "Little Plum Blossom," passages which motivated the characters living there.

An alternate procedure may be that of studying stories from modern mission fields to see what difference knowing Christ has meant in each of the countries studied. Good books of missionary

stories, such as *Missionary Stories to Tell*, published by the Missionary Education Movement of the United States and Canada; Archer Wallace's *Blazing New Trails*, and Basil Matthews' *Missionary Heroes*, would give ample material for such a study. One story each session, analyzed for the answering of the question, "What difference has knowing Jesus made in?" would bear rich fruit in opening the eyes of the children to something of what Christ has done in countries which, until recently, were without Him and to awaken in them a responsibility for having a part in His work. The results of the study might be dramatized, recorded on a frieze or in a class book, or shared with others in any manner the class desires.

Bible study might be centered in the Great Commission found in Matthew 28:16-20 and in the "inasmuch as" teachings of Matthew 25:31-46.

UNIT III

HOW DOES JESUS TEACH US TO KNOW GOD?

(A Study of Jesus' Teachings about God)

OBJECTIVES:

To help the children to see God as He is revealed in the teachings and Person of Jesus

To help them, like Jesus, to discover God in their everyday life situations and to choose His way

QUESTIONS WHICH WILL HELP THE CHILDREN TO DISCOVER THE ANSWERS TO THE QUESTION, HOW DOES JESUS HELP US TO KNOW GOD?

What does Jesus show us of God through nature?

What does Jesus show us of God through other people?

What does Jesus teach us about talking with God?

POSSIBLE UNIFYING ACTIVITIES:

Making a "Wonder Book," illustrating Jesus' revelation of God. This would include pages of Jesus Himself revealing God's love, sympathy, understanding, forgiveness, power, etc.; nature pages illustrating Jesus' nature illustrations; "other people" pages showing the shepherd, fathers, etc., which Jesus used in parables describing God; and prayer pages, including the Lord's prayer illustrated in stories or pictures, original prayers, prayer poems, prayer hymns, prayer promises, and up-to-the-minute prayer stories which show that people today are having experiences in answered prayer

Making a series of posters incorporating the above suggestions
Planning a series of worship services for the Sunday church school

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Following suggestions given for "Wonder Book"

THEME HYMN FOR UNIT: How Strong and Sweet My Father's Care* (Eudora 8.8.8.4)

UNIT MEMORY WORK:

Psalm 19:1-6

Romans 1:20 (omitting last clause); Hebrews 1:1-2

*H. Augustine Smith's *Hymnal for American Youth*.

LAUNCHING THE UNIT AS A WHOLE
AND ANSWERING THE QUESTION:
WHAT DOES JESUS SHOW US OF GOD
THROUGH NATURE?

Provoking thought:

"If you had no Bible," the teacher might ask as she begins her class, "if you had no one to tell you of God, would you know that He existed?"

The boys and girls will probably answer the question by some such reasoning as this: since spring and summer, fall and winter never fail, since clouds rise from the sea and are blown by the winds until they drop their refreshing rain upon the land, since plants and animals are given wisdom to plan and act, there must be a God.

The teacher might next lead the class to their Bibles to Romans 1:20 to see that Paul agrees with their statements and that he says that a person who can not see God in nature is without excuse, for God's power is written everywhere.

"What things about God does nature not tell us?" might be a question to start the children thinking of further revelations which He has given of himself through prophets and through His Son, revelations recorded in His book. Hebrews 1:1-2 would be a helpful passage to study in this connection.

The following poem might crystallize thought:

God's Words*

"O lily pure that draweth me
With fragrance, color, beauty rare,
Thou hast a message to declare,
Thou art a word of God.
"O skylark sweet, on quivering wings,
Ascending heights that baffle sight,
Yet raining rapture in thy flight,
Thou art a word of God.
"O book divine that showeth me
God's wealth of grace, my depth of need
My heart assures me as I read
Thou art a word of God.
"O Jesus, Lord, who camest to earth
That men might see the Father's face,
How strong his love, how wide his grace,
Thou art the word of God."

—Adapted

*Found in *A Child's Garden of Song*; used by permission of publisher, The Century Co., N. Y.

The teacher might next mention the fact that Jesus, because He had become man, learned about God just as we do; but that because He was a perfect man, He saw more of God in the world about Him than we, alone, are able to see, and learned more from God through prayer than we, alone, are able to learn. She might next say that since Jesus came not only to save us from sin but to show us God, Himself, and to teach us how to know Him for ourselves, it would be well to go to Him to find out how He teaches us to know God.

The main and supplementary questions of this unit will naturally grow out of the above discussion.

It will be easy to go into the answering of the first question:

WHAT DOES JESUS SHOW US OF GOD THROUGH NATURE?

(The answering of this question might well take two sessions)

Materials for Children's Research:

Biblical Materials: Luke 12:6-7—God's care of each sparrow a guarantee that He cares for us; 12:22-26—God's provision for the ravens a guarantee that He will provide the food we need; 12:27-28—God's clothing of the lilies a guarantee that He will provide the clothing we need; Matthew 6:31-34—With such a Father we have no right to worry.

Supplementary Materials: Nature magazines and science readers, The National Geographic Magazine for stories and pictures showing the wonders of the universe; encyclopedia for nature facts; nature specimens for study and mounting; pictures of St. Francis of Assisi

Preliminary Activities:

Going to the Bible to find out what Jesus Himself saw of God in nature and what He tries to teach us of God through nature: having each reference read aloud and discussed; thinking especially about the last one, noting that this is a commandment, "Be not anxious"—i.e., do not worry, but trust your Father whose care you see all about you in nature. (Here attention needs to be called to the fact that Jesus does not mean that we can sit back, do no work ourselves and say, "My Father will provide the food and clothing I need; why should I work?")

Trying to find an answer to the question why, if God really cares for all, some people today lack both food and clothing

Doing as Jesus did: looking about us at specific wonders in nature (these might be thought of as God's "fingerprints") and "seeing through" to God—for example:

- Finding out how fast light travels (186,000 mi. per sec.)
- Finding out how some of the stars are traveling through space, how the earth is one of the heavenly bodies, and yet how some plan keeps all these bodies from colliding:
- Finding other amazing things about stars, their distance from the earth, the nine moons of Jupiter, etc.
- Thinking about these facts and listing on the blackboard the things they show us about God
- Thinking about the wonder of familiar wild flowers, such as Queen Anne's lace, with their perfection of form in the minutest detail
- Examining snowflakes under a microscope or magnifying glass and talking of their perfect designs
- Naming other wonders in God's world and listing what each shows us about God; illustrating with hymn, "All Beautiful the March of Days," and pictures
(Job 38:28-30; Ecc. 3:11)
- Reading again the poem, "God's Words," and continuing to study it
- Illustrating the above poem or the Bible references studied and adding other pictures to the "Wonder Book," or other class activity
- Making a poster or a notebook page which traces back to God something which we enjoy: e.g., homes, health, clothing (summer and winter), shoes, bread, meat, books, automobiles
- Practicing the theme hymn, "How Strong and Sweet My Father's Care," after reading it through and talking about its meaning
—(Ellacombe C.M.D.):

A hymn to study and illustrate:

"All Beautiful the March of Days"*

"All beautiful the march of days, As seasons come and go;
The Hand that shaped the rose hath wrought the crystal of
the snow;
Hath sent the hoary frost of heaven, The flowing waters sealed,
And laid a silent loveliness on hill and wood and field.
"O'er white expanses sparkling pure, The radiant morns unfold;
The solemn splendors of the night, Burn brighter through
the cold;
Life mounts in every throbbing vein, Love deepens round the
hearth,
And clearer sounds the angel hymn, 'Good will to men on
earth.'

**Hymnal for Christian Worship*, John Knox Press, Richmond, Va. Used by permission.

"O Thou from whose unfathomed law the year in beauty flows,
Thyself the vision passing by, In crystal and in rose,
Day unto day doth utter speech, and night to night proclaim,
In ever-changing words of light, The wonders of Thy Name."
Amen.

—Mrs. Frances Whitmarsh Wile

Worship Suggestions:

Possible Hymns: Theme Hymn, if learned (if not, it could be read as a prayer)

This is My Father's World

For the Beauty of the Earth

Scripture: Psalm 8:3-9

Meditation: An interpretation of this Psalm, showing David's temptation to think, in the face of the greatness of God's universe, that God cannot care for little man, followed by his triumph over that temptation in the sure conviction that God does care for him, that He has put man in charge of all His works and that He Himself dwells with man.

Recognition of the fact that science today is revealing an even greater God than David had realized, but that David's conviction may still be ours—God does care and even knows us each by name (see Psalm 147:4, John 10:2-3)

Prayer: Psalm 36:5-9 read prayerfully in unison

Listening to the story of Saint Francis (emphasizing his conversion, his work for the poor, his love for God and all His creation)

OUTLINE OF THE STORY OF ST. FRANCIS*

FRANCIS AS A YOUNG MAN—rich, independent, the idol of his town, but not happy because he sensed a deep lack in his life. God seemed to be everywhere but not in his own heart.

THE TURNING POINT IN HIS LIFE—illness due to dissipation, time to think and to listen to God. As a result he returned home to change his ways and later, after the familiar experience with the leper, was thoroughly converted.

FRANCIS' NEW LIFE—leaving his riches to live among the poor, going about preaching the gospel, gathering followers later known as The Order of Wandering Brethren. Day by day he learned to know God more intimately and to walk with Him. More and more he looked at all things in the world as part of his family, the flowers, birds, sun, moon, and stars. As an expression of praise to the Creator of all, he wrote "The Canticle of the Sun"*** in which he gave thanks

*Because this story is available in many forms it is not told in full here.

***Found in *The World's Great Religious Poetry* by Caroline Miles Hill.

for all creatures and for all of God's creation—sun, moon, stars, wind, water, and fire. This he ended with the words, "Praise ye and bless the Lord, and give thanks to Him and serve Him with great humility."

Guided Thinking:

The thoughtful mood created by the story may easily be utilized in constructive discussion:

Why was Francis unhappy?

Where did he first begin to see God?

Was his recognition of God in nature enough to make him happy?

What finally brought God into his heart?

What different things helped his knowledge of God to grow after he became a follower of Jesus?

Follow-up Activities:

Thinking about St. Francis' "Canticle of the Sun" in which he praised God for sun, moon, wind, water, fire, and mother earth

Writing a "canticle" of their own

Looking at pictures of St. Francis

Illustrating incidents from the life of St. Francis for individual notebooks

Recording high points of the class discussion in individual notebooks

Thinking of Psalms, as well as of stories Jesus told which may have helped St. Francis come to know God better

Reading Psalm 150 together and studying Psalm 104 to see that others have had the same feelings Francis had

Concluding worship:

A Hymn: This is My Father's World

A Poem: God's Words (See introduction to Unit)

A Prayer: Thanking God for all the signs of Himself which He has given

WHAT DOES JESUS SHOW US OF GOD THROUGH OTHER PEOPLE?

Materials for Children's Research:

Biblical Materials: Jesus gives us three pictures of God, Luke 15:3-7—in a shepherd who cares for every sheep in his flock; Luke 15:8-10—in a woman who seeks until she finds what is lost; Luke 15:11-32—in a loving father.

Supplementary Materials: Pictures illustrating the above; pictures of modern shepherds in our western states or in the Orient, of fathers and mothers caring for children; stories of shepherd life which reveal the care of the shepherds for their sheep (e.g.,

articles in the National Geographic Magazine, in geographies, or in readers); true incidents from newspapers or current magazines illustrating father-love or depicting an intensive search for something held valuable

Possible Activities:

Reading and talking about each story (See Biblical materials) and its meaning

Analyzing the stories to discover points of similarity—something lost, someone who cared, a careful search, the lost found, joy

Discussing 15:7 and 10 to find out what Jesus wanted to show us of God through each of these people. (Note that the third story omits this ending, yet implies it.)

Talking about how Jesus must have noticed people about Him and have seen them do things that reminded Him of His Father

Looking at people about us today to discover things in them that remind us of God: mothers and fathers, farmers, preachers, doctors, teachers, etc.

Choosing one of the stories to work up into a simple dramatization to be used in the closing worship

Recording findings in individual notebooks

Continuing class project

Suggestions for Worship:

Theme Hymn: How Strong and Sweet My Father's Care

Other Possible Hymns: There's a Wideness in God's Mercy

Praise to the Lord, the Almighty, the King of Creation

Scripture (assigned in advance to individuals for practice):

Psalm 27:10, Psalm 103:13, Isaiah 66:13

Worship Story:

SEEING THROUGH

Wonderful things Jesus had been telling the people, of the love and care of their Father-God, as they sat at His feet on the mountain top. "O you of little faith!" He had called them, as He told them to use their eyes and see the Father at work caring for the birds, helping the lily to grow tall and beautiful, and then had asked, "Aren't you worth much more than these? Why, then, do you worry about tomorrow, when you have a Father who loves you and cares for you? If you live as His child and seek to do His will, you can count on Him to take care of you."

What a lesson that was to teach them! How important it was that they should really learn it! And because it was such an important lesson, Jesus wanted to be sure that they understood and believed it. He looked about the group and as He saw some men who He knew were fathers, He realized that the best way to teach them

this lesson of the heavenly Father's love and care was through themselves and their own love and care of their children.

Turning to them, He asked, "Which one of you fathers, if your son came to you and asked for a loaf of bread, would give him a stone? Not one of you would do that, would you?" The fathers did not answer, but they knew Jesus did not expect them to. They knew that He knew that the answer would be, "Of course not. How could a father who loves his son do that?"

Jesus went on, because He must be sure that they understood. "Or," He asked, "if your son should ask for a fish, you wouldn't give him a serpent, would you?" In their faces He could read the answer. "Well, then," He finished, "Don't you see? If you, even though you are only imperfect human beings, know how to give good gifts to your children, *how much more* shall your Father who is in heaven give good gifts to them that ask Him?"

Sentence Prayers of Thanksgiving:

(These could end with the singing of the third stanza of the theme hymn.)

WHAT DOES JESUS TEACH US ABOUT TALKING WITH GOD? (Session I)

Materials for Children's Research:

Biblical Materials: Luke 5:16-17; 6:12-13; 9:18-20; Matthew 14:23-25; 16:13-16; 26:38-39, 42—Illustrations of the power of prayer in Jesus' life; Mark 11:23-25; Luke 18:9-14; John 15:7; Matthew 7:7-12; Matthew 18:20—Jesus' teachings about prayer.

Supplementary Materials: A large copy or individual penny copies of Millet's "The Angelus" (Brown-Robertson Co.); stories of modern prayer experiences found in letters from the mission field or in such stories as "The Man Who Built Orphanages by Prayer," found in Archer Wallace's *Heroes of Peace*; books of prayer such as *My Own Book of Prayers* by Mary Alice Jones, or *A Prayer Book for Boys* by Margaret Cropper

A Possible Procedure:

Listening to music coming in over a radio which has been set up in the class room

As the teacher turns off the radio, thinking about the answer to the question, "Where is the music now?"

Discussing the wonder of the fact that the room is full of voices from all over the world even when we do not hear them

Discussing the wonder of the fact that by cooperating with a law of nature which governs the sound waves we may "pick up"

- any of these waves we desire
- Talking about the things about a radio which can be explained
- Talking about the things about a radio which we cannot explain
- Talking about new improvements and inventions such as "remote control" instruments
- Talking about the laws which govern radios (laws which must be complied with in grounding, setting up aerials, adjusting to wave-lengths, etc.) and "remote control" (The instrument must be under the same roof as the radio itself.)
- Discussing other invisible forces and the laws governing them (electricity, television)
- Looking at the picture of "The Angelus" and talking about the invisible forces of which the people seem conscious
- Talking about the laws which govern the "tuning in" to these forces, laws which make prayer possible (quietness, the putting away of distractions, a listening attitude, a consciousness of the Presence of God, a belief in the reality of prayer, obedience, unselfishness, sincerity, thoughtfulness, etc. John 15:7; Mark 11:23-25; Luke 18:9-14; Matthew 18:20)
- Talking about proofs of the reality of invisible things: e.g., voices actually heard prove the reality of invisible sound waves in the air; light proves the reality of invisible electricity; what happens in the lives of men who pray proves the reality of prayer. (See following pages)
- Talking about how a radio does you no good unless it is "tuned-in" to the sound waves
- Talking about how "prayers" are no good unless they are "tuned-in" to God.
- Looking at real people to discover evidences of the reality of the forces of God available through prayer:
 - Looking at Jesus:
 - Matthew 14:23-25 (Jesus given power to help His friends)
 - Luke 5:16-17 (Jesus given power to heal)
 - Luke 6:12-13 (Jesus given wisdom to make an important choice)
 - Luke 9:18-20 and Matthew 16:13-16 (Jesus given the answer to the prayer He must have been praying for His disciples, that they come to understand who He is)
 - Matthew 26:38-39, 42, and the story following (Jesus finds that His first request, a prayer for an easy way out of His difficulty, is not God's will for Him. He finds, however, that God gives Him strength for the hard way that He must go.)
 - Looking at the disciples who were with Jesus when he healed

and preached, yet never said, "Teach us to perform miracles" or "Teach us to preach" but said, "Teach us to pray."

Looking at people today:

A Japanese army came into a Chinese town and began breaking into every house they saw, looting and injuring the people. The Christians in the town had, as the army approached, gathered together in the church for prayer. The lights were on; the doors were open; the people were kneeling in prayer; and Japanese soldiers came to the door and looked in; their shouting ceased; they moved quietly on; the Christians were saved.

* * *

"I can't cure your boy," said Dr. Rogers. "He has very serious cancer. It has gone so far that an operation would only kill him. Take him home again and give him this medicine to ease his pain. He is so weak now that he will not suffer long. I am sorry not to be able to help him more."

The Korean woman told the stretcher bearers to carry her son from the clinic. Dr. Rogers called in another person for examination.

The next morning, however, the first person he saw in the clinic waiting room was the Korean woman with her very, very ill son on his stretcher at her feet.

"I know you can make him well," she said. "Why don't you operate?"

"An operation would kill him," answered the doctor. "He is too weak to stand the shock. And besides, there is very little that would be left within him after the operation. Almost everything there is cancerous and would have to be cut away."

"I know," answered the woman, "but God can heal him. I believe what you have been teaching about the power of your God. I and my son have been studying His word and we have been praying. I know God can make him well. You must operate and let God do the rest."

"No," said the missionary doctor, "I cannot. There would be no use. It would just mean added pain. Take him back home and give him this medicine to keep him comfortable. I assure you that nothing can help him more than that now."

The next morning, the woman was again in the clinic room. "We have come back for the operation," she said.

There was nothing for Dr. Rogers to do but to prepare for the operation. After strengthening the boy with blood transfusions, he wheeled him to the operating room. There, before the ether was given, mother and doctors joined in prayer. There, while the operation was in progress, the mother continued in prayer. When the operation was over the boy was still alive but too weak to take

another transfusion. That night, when the doctor made his rounds, he was surprised to find the boy still breathing. The next morning, he came first of all to the young boy's bedside. The young man opened his eyes. "This is certainly a miracle," said the doctor, "I believe he is strong enough to take a transfusion."

Every day, the boy's strength increased. Several months went by and the boy left the hospital for his home, not carried on a stretcher but walking.

The boy continued to grow stronger. Today, in a little church in a little village of Korea, he is the leader.*

* * *

Connie prayed hard that her Uncle John might realize how much she wanted to go to college and send her the money with which to go. But her Uncle John never did. Instead, she received a letter from the dean of her little church college saying that she could have a work scholarship there, that she could wait on the tables in the dining room and so pay for her board and room. Connie was discouraged. She had so wanted to have a good time in college and now she was going to have to work. God was unjust. He had not listened to her prayer at all.

Because she saw no other way of going to college, Connie went on her work scholarship. When she reached the campus and saw that most of the students there were working their way through, she was really rather glad she had a job. "I would feel strange and left out if I didn't," she thought.

She did well in college, and when she graduated was accepted for nurse's training in a large hospital. Many girls from her own and other colleges were turned down. "How did I happen to get in?" she asked the dean.

"You have learned to work with your hands as well as your head," he answered.

"My, suppose I hadn't learned to work," thought Connie. "God knew best after all."

* * *

Other incidents supplied by members of the class and teacher. Thinking about why prayer sometimes doesn't work: When we punch the electric light button and the light does not turn on, we do not say, "I don't believe in electricity." We say, "Something must be wrong with this connection." The same thinking may be used in a consideration of prayer. The children should think back to the laws governing prayer which they mentioned earlier in the discussion and attempt to see what the breaking of each law would mean. Added to this list would be the things

*Based on an incident told by Dr. J. McL. Rogers of Korea.

within themselves which keep them from wanting to come before God in prayer: disobedience, selfishness, insincerity, thoughtlessness, etc. John 15:7, Mark 11:23-25, Luke 18:9-14, reviewed, will give some hints on this point.

Talking about how God always hears prayer but sometimes answers "Wait," or "I have something better planned," instead of "Yes."

Suggestions for Worship:

Listening to quiet, worshipful music coming in over the radio (if possible)

Listening to a poem read, and thinking about it:

*"If radio's slim fingers can pluck a melody

From night—and toss it over a continent or sea;

If the petalled white notes of a violin

Are blown across the mountains or the city's din;

If songs, like crimson roses, are culled from thin blue air—

Why should mortals wonder if God hears prayer?"

—Ethel Romig Fuller

Listening to Jesus' own prayer promise: Matthew 7:7-12

Taking Jesus at His word and making our prayer to Him

Possible Activities:

Committee work on class project: recording the results of this study

Individual work in notebooks: recording the results of this study; making up a story about the people in the picture, "The Angelus;" collecting and writing prayers for different occasions: grace, morning, bedtime, times of trouble, times of gladness, etc.

*Thomas Curtis Clark: *1000 Quotable Poems*. Used by permission.

WHAT DOES JESUS TEACH US ABOUT TALKING WITH GOD?

(Session II)

Materials for Children's Research:

Biblical Materials: Luke 11:1-4; Matthew 6:9-13—Jesus teaches His disciples a "model prayer."

Supplementary Materials: Illustrations for each petition of the "Lord's Prayer" such as those found in Blanche Carrier's *Kingdom of Love** or stories showing our part in helping God answer prayer, such as "Bless Grandfather" in Hulda Niebuhr's *Greatness Passing By*.

Possible Activities:

Talking of how friendships are made. e.g. The teacher might say "I want Howard for my friend. Because I want him for my

*N. B. This series of stories on the Lord's Prayer is the best, most complete and usable material on this subject for twelve-year-olds.

friend I want to know a lot about him. First of all I ask his sister how he acts at home. Next I ask Bill about how he acts on the baseball team. Then I ask Miss Adams, who teaches him in Sunday School, to tell me all she knows about him. Now, I know a lot about him. Is he my friend?"

The boys and girls will of course say, "No, you don't know him. You just know about him. You will have to talk with him and play with him and work with him yourself before he is your friend."

And the teacher might say, "But we sometimes say that Jesus is our friend just because we know a lot about Him." What, besides knowledge about Him, is needed to make me a friend of Jesus?

Coming to Jesus, as the disciples did, and asking Him to teach us to pray

Reading the "Lord's Prayer" in the Bible

Listening to stories illustrating the Lord's Prayer

Talking about what each of the petitions means used today

Writing, as a group, the "Lord's Prayer" in our own words

Finding pictures illustrating the "Lord's Prayer"

Writing stories about individual petitions showing how twelve-year-olds may help God answer them

Discussing stories of people who have learned how to pray

*"A friend once asked General "Stonewall" Jackson . . . what was his understanding of the Bible command to "pray without ceasing." "I can give you my idea of it by illustration," he answered, "if you will allow it and not think I am setting myself up as a model for others. I have so fixed the habit in my mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then, when we take our meals, there is grace. Whenever I drop a letter in the post office, I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I go to my classroom and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have made the practice habitual."

Recording the results of this study through the class project and in individual notebooks

Completing project for this unit

Planning and using a worship service centered in the unit question, "How does Jesus help us to know God?" (The project may be used as the basis for thought.)

*J. R. Rice's paper, *Sword of the Spirit*. Used by permission.

UNIT IV

HOW DOES JESUS BRING US TO GOD?

(A Study of the Significance, to Us, of Easter Week)

OBJECTIVES:

To lead boys and girls to an understanding of the sacrament of communion, the doctrine of the atonement, the meaning of the resurrection

To help boys and girls to sense more deeply the love which Jesus has for them personally, to be more truly grateful for the new life He offers them, and to desire to accept His atoning love and commit their lives completely to Him

To lead boys and girls to show by their everyday conduct that they live in constant communion with the living Christ, that they accept His cleansing sacrifice

QUESTIONS WHICH WILL HELP THE CHILDREN TO DISCOVER THE ANSWER TO THE QUESTION, HOW DOES JESUS BRING US TO GOD?

How does the Lord's supper help us to come to God?

How do the events of "Good Friday" bring us to God?

How does the living Christ help us to live with God?

Why should I make a public stand for Him?

POSSIBLE UNIFYING ACTIVITIES:

Continuing activities of previous unit

Planning a sunrise Easter service for the community

Planning a "Good Friday" or "Holy Thursday" chapel service for the school

Making a class book incorporating the answers to this question

Learning hymns which tell of the Lord's Supper, the crucifixion, the resurrection and our commitment to Him

Recording answers to this question in individual notebooks

THEME HYMN FOR UNIT:

Just As I Am, Thine Own To Be

UNIT MEMORY WORK:

John 3:16; I John 1:9; Isaiah 53:4-6; Galatians 2:20

INTRODUCTORY SESSION: LAUNCHING THE UNIT AS A WHOLE AND ANSWERING THE FIRST QUESTION, HOW DOES THE LORD'S SUPPER HELP US TO COME TO GOD?

Building on the thinking of the last unit:

The teacher might create an interest in the problem to be considered in this unit by saying that many teachers besides Jesus have taught us about God, but only Jesus has brought us to Him. Ask the children to explain what Jesus meant when He said that He was "The Way" to God.

A consideration of this question will lead naturally to a discussion of the events of "Holy Week" and to a realization that the question is too large a one to be answered in one session. The questions listed on page 75 will grow naturally out of this conversation and should be listed on the board as guides for future thinking.

The teacher might next lead the class to the answering of the first question:

HOW DOES THE LORD'S SUPPER HELP US TO COME TO GOD?

Materials for Children's Research:

Biblical Materials: Matthew 26:19, 26-30—Jesus gives a new meaning to the old passover feast; Luke 22:14-23—"This do in remembrance of Me;" John 13, 14, 15—Jesus' last conversation with His friends before His death—note especially 13:14-17, An example of loving service; 13:34-35—A new commandment; 14:1-7—My Father's House; 14:12-16—"My power is yours if you want it;" 14:20-24—"If you will obey, My Father and I will live in you;" 14:26—"The Holy Spirit will help you remember all I have said; 15:1-14—"I am the vine; you are the branches;" 15:15-17—"I chose you as friends, not servants, for a purpose;" I Corinthians 11:20-26—The early Christians are taught by Paul to celebrate the Lord's Supper—John 17: 1-26; Jesus prays for his friends: note especially 17:9-19—Jesus asks God to help them be strong in the world; 17:20—Jesus prays for us, too; 17:20-26—Jesus prays for oneness of all Christians with Himself.

Supplementary Materials: Leonardo DaVinci's picture "The Last Supper" (any picture Co.); a picture of "The Chalice of Antioch" (Among souvenirs from Chicago World's Fair); Story of "A Memorial Supper" in Desjardin's *What Boys and Girls Are Asking*

Possible Activities:

Listening to the story of Jesus' last evening with His disciples, told by the teacher: (The story might follow the outline below.)

Introduction:

Jesus asks His disciples to make ready the passover meal—
Luke 22:7-13, Mark 14:12-16

First series of events:

(Possible setting—Around table just before beginning supper)

Discussion about greatness—Luke 22:24-29 Mark 14:17-21

Jesus washes the disciples' feet—John 13:1-20

Jesus says that one of the disciples will betray Him, Judas leaves—Matthew 26:20-25, John 13:21-30

Jesus gives His disciples the broken bread and the cup of wine and tells them for what each stands and how He wants them to continue to use these symbols "in remembrance" of Him. Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20 as meal closes

The group sings a hymn together—Matthew 26:30, Mark 14:26

Second series of events:

(Possible setting—Conversation as group rises from the table and starts down the stairs from the upper room.)

Jesus says that He is to be glorified and that where He goes the disciples can not come immediately—John 13:31-35

Peter says "Lord, where are you going?" and makes his vow of faithfulness which is answered by Jesus' foretelling of His denial—John 13:36-38; Luke 22:31-34

Jesus tells His disciples that He is to be killed—Luke 22:35-37

Third series of events:

(Possible setting—Resting on the way to the garden.)

As the disciples are troubled because of Jesus' announcement of His death, Jesus pauses to give them encouragement—John 14:1-31

Jesus realizes that it is getting late and says, "Arise, let us go hence." All rise and follow—Luke 22:39; John 14:31

Fourth series of events:

(Possible setting—In the garden of Gethsemane)

As the disciples enter the Garden of Gethsemane at the foot of the Mount of Olives and Jesus and His disciples notice large grape-vines, Jesus says, "I am the vine . . ." and follows with another message of encouragement—John 15 and 16
As Jesus ends His message, He lifts His eyes to heaven and prays a prayer for His disciples—John 17:1-26

Discussing the story of Jesus' last evening with His disciples and its significance for us:

What was the "old covenant (promise) of the passover?" Exodus 12:13; Leviticus 4:33-35

What was the "new covenant (promise)" given by Jesus? Matthew 26:28; Mark 14:24

What did Jesus say that this supper was to mean to His disciples later? (Discuss symbolism of bread and wine, and the phrase "in remembrance of Me.")

Why is the "Lord's Supper" often called a "communion" meal? (Try to see the pastor of your church this week, to talk about what the "communion" should mean to you and how it is celebrated in your church.)

What did Jesus say would be the sign by which all would know who His followers were? John 13:34-35

Which of the promises given on the evening of the last supper mean most to you? (Look up some mentioned in "Materials for Research.")

What are some of the most important things Jesus prayed for His friends? (Look up verses from some suggested in "Materials for Research.")

Studying the picture "The Last Supper" by DaVinci or a picture of "The Chalice of Antioch"

Answering this session's questions in personal notebook and class project

HOW DO THE EVENTS OF "GOOD FRIDAY" BRING US TO GOD?

Material for Children's Research:

Biblical Materials: Isaiah 53:1-12; Romans 3:23-24; I John 1:9; I John 2:2; Galatians 2:20—Because Jesus died we have forgiveness of sin and may become children of God. References concerning Jesus' crucifixion given below

Supplementary Materials: Pictures of the crucifixion

Possible Activities:

Listening to a review of the story of the crucifixion told by the teacher or recalled by members of the class

The agony and trials:

Matthew 26:36-46; or Mark 14:32-42; or Luke 22:39-46; John 18:1—Jesus prays in Gethsemane; Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11, 12—Jesus betrayed and arrested; Matthew 26:57 and 27:10; or Mark 14:53-72, 15:1 or Luke 22:54-71; John 18:12-27—Jesus tried by the Jews; Matthew 27:2, 11-31; Mark 15:1-20; Luke 23:1-25; John 18:28 and 19:16a—Jesus

tried before Pilate and Herod

The crucifixion incidents:

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49—Simon of Cyrene compelled to help carry the cross; Luke 23:27-32—Jesus followed by great multitude of people and of women weeping for him; Matthew 27:33-38; Mark 15:22-27; John 19:16b-24—The soldiers crucify Jesus, give him wine and gall, and cast lots for His garments and put sign "King of Jews" on cross; Luke 23:33-34 (First word)—Jesus asks God to forgive the ones who are killing Him; Matthew 27:39-44; Mark 15:29-32; Luke 23:35-38—Observers taunt Jesus; Luke 23:39-43 (Second word)—Jesus forgives one of the thieves; John 19:25-27 (Third word)—Jesus asks John to take care of His mother; Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:28-30 (Last word)—Jesus gives up His Spirit; Matthew 27:51; Mark 15:38—The veil of the temple is rent; Matthew 27:51-53—Earthquake, dead raised; Matthew 27:54-56; Mark 15:39-41; Luke 23:47-49—Centurion convinced that Jesus is the Son of God; Women watch; John 19:31-37—Jesus' side pierced but no bone broken

The burial:

Matthew 27:57-61; Mark 15:42-47; Luke 23:40-56a; John 19:38-42—Jesus buried

The watch:

Matthew 27:62-66—Sepulchre sealed and guarded

Talking of the way in which the writers of the Bible explained the meaning of Jesus' death (See Biblical materials)

Judging the following statements as to whether they are true or false:

.....When I disobey God, I make Him sad rather than angry.

.....If I want to win God's love, I must keep His commandments.

.....Because God loves me and forgives me, I want to please Him.

.....God loves me and so it does not matter whether I obey Him or not.

Memorizing John 3:16 or I John 1:9

Writing a litany of thanksgiving for Jesus and all He has done for us (e.g., choosing a refrain such as "We Thank Thee, O Lord"; listing the things which should be mentioned and then

wording them carefully, somewhat like a Psalm, each line perhaps beginning with "For . . ." and followed by the refrain chosen).

Studying the following stanza to be sung to the melody of "Fairest Lord Jesus:"

"Beautiful Saviour! King of Creation!
Son of God and Son of man!
Truly I'd love Thee, Truly I'd serve Thee,
Light of my soul, my Joy, my crown.
Amen."

Answering session's questions in notebooks and project
Climaxing in Worship: A Service of Thanksgiving and Consecration

Possible Hymns: "Beautiful Saviour"
"Thou Didst Leave Thy Throne"
"There is a Green Hill Far Away"

Litany planned above

Scripture: John 3:16, Romans 8:1-2; Galatians 2:20

Meditation: If we really believe Jesus has done so much for us, there is only one thing we can do—give our hearts and lives to Him. Paul said, "Don't you know you don't belong to yourselves any more? Jesus gave His life for you and now you are really His. You must let His Spirit dwell in you and let Him have His way in your life."

Silent Prayer, followed by the refrain:

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

A CHINESE STORY-SERMON*

The Chinese tell a story which goes like this:

Wu Da Ga and Wu Er Ga lived in the city of WuHsien. When they were very very small neither their mother nor their father could tell them apart, for they were as identical as identical twins could be. Later, however, it wasn't hard; for if the mother called and said, "Will one of you boys please go to the river for a bucket of water," it was always Da Ga who said, "I will!" Or if one of them came in bloodied up from a fight it was always Er Ga. Somehow they were as different inside as they were alike outside.

As they grew older, their ways grew farther and farther apart. Da Ga finished the city high school. But Er Ga quit school after the fifth grade. Da Ga became the head of his father's store and finally mayor of his city. Er Ga drifted from one thing to another until he left home and joined a tribe of bandits which was ravaging the country.

*Reported by Nettie D. Junkin, missionary to China.

The bandits had become so numerous and so treacherous in that part of the country that the law-makers had issued a notice that bandits caught in the act of robbing and pillaging and burning would be punished with death. A number were caught and killed and others stopped their banditry from fear. The strongest tribes, however, laughed at the law and went on with their evil work.

Da Ga, as mayor of the town, was judge of the district court. One day there was brought before him a group of bandits who had been caught burning a village. Among the men captured was Er Ga. Da Ga's heart sank as he looked at his brother. He had feared for a long time that this very thing would happen. But Er Ga was undisturbed. What did he have to fear? Was not the judge his brother? He knew his brother well enough to know that he would do him no harm. The other captives might quake in their boots, but not Er Ga.

But Er Ga did not know everything about Da Ga. Da Ga loved him, to be sure, in spite of all that he had done. But Da Ga respected the law of the land. And the law said, "A bandit must die." He was the upholder of the law. And so Er Ga was sentenced to death and was put in jail until the following morning.

That night the keeper of the jail let the mayor of the town come into the jailhouse to visit his brother. He felt so sorry for Da Ga that he hardly dared look him straight in the eyes as he entered. The visit was not long; for in a very short time he was watching the mayor's blue coat disappear around the corner of the gate house. "Poor man," he sighed. "Poor man!"

The next morning at dawn, the bandits were taken out and shot and buried in the sandy bed of the old yellow river. "Poor Mayor Wu," sighed the jailor. "His brother is dead. But he should not feel bad. He did the only thing he could do. If he had let his brother's crime go unpunished, all people would have lost respect for the government that protects the people."

While he was thinking these thoughts a messenger from the Mayor's house appeared. "Where is the Mayor?" he cried. "He came here last night. His wife hasn't seen him since. Did that scoundrel of an Er Ga hurt him in his cell?"

"The Mayor went home very shortly after he came," replied the jailor. "He is not here."

"Well, where is he?" cried the messenger. "He is not at home."

A search for the mayor was immediately begun. Friends and officials went into every part of the city and the county, but no one had seen the mayor.

After dark on the night of the second day's search a man in the mayor's clothes came to the door of the acting magistrate. The

magistrate looked at him startled. "Who are you?" he cried looking at a face above the clothes which was very like the mayor's and yet so different, like it in shape but so different in expression.

"I'm Er Ga," the man said looking straight into the magistrate's eyes. "My brother died for me. I never dreamed he was really going to take my penalty when he came into my cell and asked me to change clothes with him. I thought, of course, that he would save himself the next morning by revealing his identity. But he didn't. He died in my place. I cannot stand the thought. I'm the guilty one. I've come back to take the punishment I deserve."

The magistrate could hardly speak for a while. When he did speak, he said these words, "No, your crime has been paid for. You are a free man. The only way in which you can make this up to your brother is to change and become the useful citizen he was."

With hung head Er Ga left the room. A few days later, the people of WuHsien were amazed to see the mayor's bandit brother working in his father's store. The city was still more amazed as they watched him day after day trying to do the things his brother had done, helping the poor, visiting the sick, giving sweetmeats to the children at the gate.

"The mayor did not die for naught," murmured the people as they passed by.

The Chinese, in telling this story say, "Jesus is our Elder Brother. He died for us. Can we still be the same?"

HOW DOES THE LIVING CHRIST HELP US TO LIVE WITH GOD?

Materials for Children's Research:

Biblical Materials: Mark 16:9-20; Matthew 28; Luke 24; John 20 and 21—Jesus conquers death and appears to His disciples. Revelation 3:20—Jesus asks entrance to our hearts; Selected verses from I John listed below—The indwelling Christ makes a difference in our living

Supplementary Materials: Pictures from "The Resurrection Body" by Wilbert W. White, other pictures of the resurrection and appearances, Holman Hunt's picture "The Light of the World" (House of Art)

Possible Activities:

Reviewing briefly, either by class recalling or by teacher re-telling, the story of the resurrection, the appearances, and the effects of Pentecost on the disciples (See page 45)

Talking of how, even though at the time of Christ's resurrection, the Roman religions had more followers than Christ, the Roman religions are dead today and Christianity is alive.

Talking of how the fact that our leader is alive today makes our religion different from all others:

Buddha taught his followers to respect life but did not live to help them do it.

Confucius taught his followers to admire goodness, but is not alive today to help them follow his teachings.

Mohammed taught men to fight for their religion but did not live to fight with them.

Christ told his followers to do as He had done and said that He would make this possible by living His life again through them.

Talking of what it means to be a follower of the living Christ; going to the writings of one of Jesus' best friends to discover our answer:

Not all people who say they are Christian are Christian, not even all those who attend Easter services and sing about Him. John describes some of these pretenders:

I John 1:6-8 and 4:20-21—If we say we are Christian and do not do His will, we lie.

I John 3:18-20—Words are not enough. God knows our hearts.

John says that we can test ourselves to find out whether or not we are Christians. What is the test?

I John 2:3-11; 3:16—If we do as He did we are true followers.

John says that wonderful things will happen to us if the living Christ is living in us. What are some of these things?

I John 3:21-22—Feeling free from guilt, we come freely to God.

I John 4:16—He that has the love of Christ lives with God and God with him, for God is love.

I John 4:17-18—Because union with Christ makes us like Jesus, we need have no fear of God's judgment.

I John 3:2; 5:1a—With Christ abiding in us we are children of God.

I John 5:12, 20—With Christ we have real life now and always and understand God.

Answering the session question in class project and individual notebooks

Closing with worship:

Picture study of Hunt's "Light of the World"*

While the class is looking at the picture the teacher should read Revelation 3:20.

*See interpretation in Cynthia Maus' *Christ and the Fine Arts*.

Silent Prayer as each member of the class thinks of the specific things that are making his heart closed to Jesus and silently asks Jesus to take away these sins. This silent period of prayer might be closed by all who are willing to "open the latch from the inside" singing together, with heads still bowed, the negro spiritual, "Into My Heart"

WHY SHOULD I MAKE A PUBLIC STAND FOR HIM?

Materials for Children's Research:

Biblical Materials: Mark 4:21; Matthew 5:14-16—What makes a light worth while? John 3:1-21; 7:44-52; 19:39-42—Nicodemus, for a long time a secret disciple, lets all know his love for Christ; I Corinthians 6:20; Matthew 28:18-20—Our lives belong to God and so must be used for Him; Romans 10:9-11—The mouth speaks of what the heart believes.

Supplementary Materials: "The Church of the Lighted Lamps," a story by Elizabeth Cheney, re-told in Desjardins' *What Boys and Girls Are Asking*. "The Vigil," a picture by John Pettie (Brown-Robertson, Co.)

Possible Activities:

Listening to the story, "The Secret Disciple"

Discussing the story:

Why did Nicodemus keep secret his belief in Jesus?

What did he gain by keeping it secret?

What did he lose by keeping it secret?

In what ways did he probably help Jesus after he let people know of his belief?

In what ways would he have been able to help Jesus if he had taken an open stand for Him during Jesus' life on earth?

What did Jesus say that Nicodemus would have to do before he could enter the Kingdom of God?

What did Jesus mean when He said "You must be born again?"

Thinking about today:

Can a person be a Christian and not a church member?

Can a person be a real "all-the-way" Christian and keep it a secret?

In what ways does making a public stand for Christ help us to live better Christian lives?

In what ways does our making a public stand for Christ make us able to do more in His Kingdom?

Discussing Mark 4:21; Matthew 5:14-16; I Corinthians 6:20; Matthew 28:18-20; Romans 10:9-11

Meditating, guided by the teacher's questions and comments:

Have I been born of the Spirit?

Sometimes, people let the Holy Spirit into their hearts when they are tiny children and so never know what it means to live without Him. These people are "born again" of the Spirit so gradually that they do not know anything wonderful is taking place. If you are one of these people, you will know what it means to live so near to God that even when you sin you can come to Him without fear; you can come asking His forgiveness. If you are in this group, you will have told others of your love for Christ many, many times. You may have joined His church. If you have not, you will be planning to when you feel that you know what it means to be a church member.

Sometimes people try to live without the Holy Spirit for years and then suddenly realize that they need Him. These people are "born again" suddenly, and need to make a "right about face" in their living.

It is sometimes hard for these people to do this because they often have friends who do not know Jesus as they do and do not understand their actions. Some of their friends like them less for taking a public stand for Christ. Most, however, admire them more for being willing to speak out for what they believe. If you are a member of this group, a public stand for Christ will be hard, but will make you stronger and more able to serve Him.

Whatever you do, go to Jesus first. Maybe you will want to do as Nicodemus did and talk to Him secretly without even letting your best friend know that you have done it.

When, however, you have talked it over with Jesus and know that He is the Son of God and your own Saviour, and that you want to give your life to Him, you will want to discuss this decision with your parents and with the minister of the church you or your parents attend.

Then, when those who can explain the things you do not understand, have done their part, you will want to stand before all your friends, in His church, and let all know that you are giving your life to Him. Only in this way can you give Him your best

Studying a picture: "The Vigil" by John Pettie (Brown-Robertson, Co.)

No one should join the church hurriedly. When the knights of old swore their allegiance to their king, they spent all night in prayerful thought.

A Story:

THE SECRET DISCIPLE

(As it may have happened)

Nicodemus was a ruler of the Jews, a member of the Sanhedrin, the highest church council in the land. And one day a young man named Jesus did something which upset the Sanhedrin, all the strictly religious Jews, the scribes, and Pharisees. During the pass-over season, this young man had gone into the temple itself and driven out all who sold sheep and oxen. He had poured out upon the ground the money which the money-changers had collected so dishonestly, and had overturned their tables. He had cried out "Take these things away! My Father's house should be a house of prayer, not a den of thieves."

Nicodemus had become interested immediately. Deep down in his heart, he knew that the temple had been wrongly used for years. Deep down in his heart, he admired this young man, Jesus, for having the courage to speak out, alone, against a wrong for which the leaders of the nation and the church were responsible. But Nicodemus did not want the other Jewish leaders to know he admired Jesus; for the leaders were angry with him. Nicodemus could not risk his seat on the council for the open admiration of a daring young carpenter.

* * *

Teacher should continue story with much detail, from the Biblical account, ending with the following paragraphs, based on tradition

* * *

But wonder of wonders, joy beyond hope! Jesus rose! Jesus appeared to His disciples! Jesus went back to heaven! Jesus sent His Spirit to those who loved Him! And Nicodemus was truly born again.

To show his new life, Nicodemus was baptized by Peter and John and publicly joined the Christian group. Just as he had formerly feared, he was cast out of the council of the Sanhedrin by his fellow council members and cursed by his old friends. But he somehow did not care now.

He was so glad that Jesus, whom he had not been brave enough to acknowledge as Friend, had forgiven him and given him a new chance, that to all he met he said, "I've been born again. I've started my life anew, this time with the Holy Spirit within me."

UNIT V

WHAT DOES JESUS TEACH US ABOUT LIVING IN HIS KINGDOM (A Study of Jesus' Kingdom Parables)*

OBJECTIVES:

To help the children to understand the inestimable worth of a place in God's Kingdom, its requirements, its standards, and its privileges

To deepen their appreciation of all that it means to be a Christian

To develop in them the habit of "seeking first His Kingdom and His righteousness" by considering and providing opportunities for specific practice of Jesus' teachings

THE QUESTIONS INDICATED IN TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE CHILDREN TO DISCOVER THE ANSWERS TO THE QUESTION, WHAT DOES JESUS TEACH US ABOUT LIVING IN HIS KINGDOM?

POSSIBLE UNIFYING ACTIVITIES:

Dramatizing the parables separately or as a series of scenes (See page 92)

Writing and dramatizing original versions of selected parables (e.g., A Modern Good Samaritan, A Modern Prodigal Son)

Making a series of miniature stage scenes of the parables

Making a Class Picture Book of Parables, with original drawings and explanations

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Paraphrasing the stories of the parables and illustrating each

Choosing a favorite parable and writing it in the form of a play

Finding pictures which illustrate the teaching of each parable in life today

THEME HYMN FOR THE UNIT:

Now In The Days Of Youth

UNIT MEMORY WORK:

John 13:34-35; Matthew 6:33; Mark 12:28-31

INTRODUCTORY SESSION: LAUNCHING THE UNIT AS A WHOLE AND ANSWERING THE FIRST QUESTION; HOW IMPORTANT IS MEMBERSHIP IN THE KINGDOM?

Setting the Stage:

"THY KINGDOM COME, THY WILL BE DONE ON EARTH"

"THINE IS THE KINGDOM"

The above words, printed large on the blackboard, could well be used as a bridge between the last session and the new unit. The

*N. B. A study of the Sermon on the Mount will be found at the beginning of Book IV.

children will, of course, immediately recognize them as being part of the Lord's Prayer. Out of further discussion the definition of "Kingdom of God" may evolve and be added to the above on the blackboard: Some children will have only the conception of the Kingdom of God which is synonymous with our conception of heaven. Others will think of the Kingdom of God as that kingdom which is to be established when Christ returns to earth to reign. To these conceptions should be added a third: The Kingdom of God can be within you. These three conceptions should all be stressed as true but as three different parts of one conception, i.e., **THE KINGDOM OF GOD = THE RULE OF GOD IN THE HEARTS OF MEN**, now if we let Him rule; after we die, if we have chosen Him as King and Saviour; when He returns to earth in His final conquest of Satan and his forces.

Statements of Jesus about the Kingdom could also be considered: "The Kingdom of God is at hand;" (Mark 1:15) "The Kingdom of God is within you;" (Luke 17-21) "Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." (Mark 10:15)

Thinking back to the life of Jesus, the class will remember that He was constantly finding it difficult to make people understand that the Kingdom He had come to establish was a kingdom of the spirit and not a worldly kingdom by which the power of Rome would be overthrown. At this point, the teacher may suggest, "Because Jesus knew it was hard for the people to understand, He tried to help them by giving them stories and word pictures of the Kingdom and its people. These worked so well that even today we think of the stories He told when we want to express certain characteristics of Kingdom people. When someone says of another, 'He's a real 'good Samaritan,' we immediately know what he means.

Someone may suggest that this is called a "parable." This could then lead to the defining of the term. The old familiar definition is, for practical purposes, as good as any: "An earthly story with a heavenly meaning." Other parables familiar to the children may then be listed on the blackboard. Included in these, of course, will be those recently studied, the lost sheep, the lost coin, and the prodigal son.

PURPOSING:

Growing out of the above should come the decision to study these parables of Jesus in order to answer the question, What does Jesus teach us about living in His Kingdom? Here the supplementary questions suggested in the outline of the unit should also be considered.

HOW IMPORTANT IS MEMBERSHIP IN THE KINGDOM? (A study of the parables of the Hidden Treasure and the Pearl)

Materials for Children's Research:

Biblical Materials: Matthew 13:44-46—Parables of the hidden treasure and the pearl of great price.

Supplementary Materials: Pictures illustrating the parables
Story: "Hallowed Be Thy Name" in Blanche Carrier's *Kingdom of Love* or other stories showing how people have given up something which mattered for something which mattered most.

Possible Activities:

Reading together the parables of the hidden treasure and the pearl of great price

Comparing the two parables:

Points of likeness: Something found (hidden treasure, a pearl)

The something found worth more than all else the finder owned (everything else sold, the important thing bought)

Points of difference: Treasure found accidentally

Pearl found after much seeking

Finder of treasure probably poor farmer

Finder of pearl a wealthy merchant

Trying to discover what hidden meaning Jesus intended us to discover through these parables:

The Kingdom of heaven is more important than anything else in the world

Some people find the Kingdom suddenly, without intentional seeking

Some people find it after a diligent search

The joy of finding the Kingdom can come to any who wish to find it.

No one can have the treasure of the Kingdom for himself unless he pays the price of considering it the most important thing

e.g. A doctor who is putting the Kingdom of God first is willing to pay the price of lost sleep, danger of catching disease, a tired body, for the joy of serving in the Kingdom in one of the ways in which Jesus served.

A mother who is putting the Kingdom of God first is willing to pay the price of taking time to teach her child the truths of God, to train him in Christian living, and to pray with him and for him. She is willing to give up a nice

rest on Sunday morning in order to get the family off to Sunday School on time. She works hard sewing and mending, cooking and cleaning, in order to save money to send her children to school that they may serve God better.

A boy who is putting the Kingdom of God first is willing to risk being laughed at in order to do the right thing, is willing to take a low grade when he has not studied rather than cheat and get a high grade, is willing to give up some pleasure that costs money every now and then that that money might be used to help other boys and girls know about Jesus Christ.

A girl who is putting the Kingdom of God first is willing to give praise to anyone who deserves it whether that one has been nice to her or not. She is willing to sit beside and be friendly with anyone, no matter how poorly dressed or unpopular that person might be. She is willing to give up some of her own time to help her mother with the housework or to take care of her younger brothers and sisters.

A person who is putting the Kingdom of God first is willing to do anything God calls on him to do, even if it means leaving home and friends to be a missionary in another land.

The Kingdom is for every one, the poor and the rich alike.

Discussing people who have paid the price for the treasure of the kingdom:

	Price	Treasure
Jesus	Life	Salvation for world
Matthew	Good job	Life with Jesus Joy of writing life of Jesus
Peter	Easy uncontrolled life	Life controlled by Christ
Dr. Grenfell	Comforts	Service with Christ to people of Labrador
Zacchaeus (after the telling of the story)	Money	Salvation, clear conscience, re- spect of others

Listening to a story:

ZACCHAEUS

Jericho was one of the oldest and finest cities in Palestine and Zacchaeus was one of the richest men in it. In all probability he had one of the finest houses in town and his family wore the very nicest clothes. For not only was Zacchaeus rich but he had an important position. He was the chief tax collector for the great Roman government. He not only collected taxes himself but he supervised all the other tax collectors in the city. No wonder he was proud.

Even though Zacchaeus was rich and proud he was not well liked by the people in Jericho. People smiled at his shortness; but they did not dislike him for that reason. Their dislike came from something else. His name "Zacchaeus" meant "righteous." But he was far from living up to his name as everyone knew. Why should a tax collector be rich when the Roman government did not give him a big salary? Everyone knew the answer to that question. Tax-collectors in Palestine at that time always took more than was their due. When people brought grain to the city to sell, a tax collector looked at their baskets and said "Such and such a price you must pay to the Roman government for the privilege of selling your merchandise in this city." But all to whom this was said knew that not all the collector was collecting was for the Roman government. The tax collector was charging as much as he thought the farmer could pay in order to swell his own pocket-book. And thus it was with all who came to sell their goods in the city, whether their goods were food or clothing or beautiful tapestries from Arabia.

* * *

The teacher may continue, giving full details of the coming of Christ, and Zacchaeus' pride and then shame. The ending might be:

We can imagine the amazement of all in Jericho when Zacchaeus began giving his riches to the poor and making right the wrong he had done. From door to door he must have gone and to the surprised merchants and farmers he must have said, "I over-taxed you two pieces of silver. Here are eight to make up in some measure for the way in which I wronged you." Or "I collected five pounds more than you owed. Here is twenty pounds to make up to you, in a little way, for the wrong you bore because of me."

People must have wondered, "What has happened to Zacchaeus? Have you heard what he is doing?"

Zacchaeus might have explained his actions in somewhat the following words: "It is for my new Friend's sake. Before I met

Jesus, I had great wealth, much of it collected dishonestly. But now riches are not important to me—being honest is more important, helping others is more important. These things are more important because Jesus means more to me than anything else in the whole world.”

Planning a Play:

After getting at the message of these parables, the group may decide to write a play based on one or both of them. In this case, it will be necessary to stimulate the imagination in order to fill in the framework of story given; e.g., in the parable of the pearl, the scenes might be worked out as follows:

Scene I—The Merchant Leaving Home

Characters:

The Merchant

His Wife

His Children

His Servants

Scene II—The Merchant on His Search (seeking and finally finding)

Characters:

His Servant

Two or Three Dealers in Pearls

Scene III—The Merchant Returning Home Rejoicing

Characters:

As in Scene I

Dealer to whom he sells all he can exist without

Worshipping: Using the theme hymn, memory passages, and some form of prayer (The hymn stanza from Spirit of God, Descend upon my Heart, beginning “Hast Thou not bid us love Thee, God and King?”, would make a fitting prayer.)

WHAT IS EXPECTED OF KINGDOM PEOPLE?

(A Study of the parables of the Virgins and the Talents)

Materials for Children's Research:

Biblical Materials: Matthew 25:1-13—The parable of the Wise and Foolish Virgins; Matthew 25:14-30—The parable of the Talents

Supplementary Materials: Pictures illustrating the parables studied

Possible Activities:

Listening to the story of the Wise and Foolish Virgins as told by the teacher

Looking the story up in the Bible and discussing its hidden meaning:

Getting at its hidden meaning by interpreting its symbols:

The bridegroom = Christ at His second coming

The virgins = Christians expecting His return

Sleep = Necessary attention to affairs of this world

The lamps = The outward life of Christian—good deeds

Oil in the lamps = The inner life of a Christian—true devotion to Christ

Discussing the story for further understanding of its true meaning.

Writing on the board the main teachings of the story, e.g.:

Christ is coming again

Christ expects His followers to be ready, at all times, for His coming by having His Spirit in their hearts and having their hands busy with work which is pleasing to Him.

Reading together the parable of the Talents

Studying the parable of the Talents to discover its hidden meaning:

Getting at its hidden meaning by interpreting its symbols:

The master of the servants = Christ at His second coming

The servants = Christians, who ought to be serving Him

A talent (a coin worth about \$1000) = All that we have received from God, our bodies, our abilities, our possessions

The servant with five talents = A Christian with unusual gifts

The servant with two talents = A Christian with average gifts

The servant with one talent = A Christian with less than average gifts

Discussing the story for further understanding of its true meaning, noting that each servant is entrusted with a given amount and held responsible to the Master whose it is—that all that we have been given really belongs to God and that He will hold us responsible for what we do with it, with our bodies, our minds, our special abilities, our time, our money; that the servant with two talents received the same praise as the one with five—that it is not how much we have that matters, but what use we make of what has been given that counts with God; that the servant with one talent was punished, not for having only one talent, but for having done nothing with it. (N.B.—Understanding of the story might be furthered by interpreting the end of verse 26 as a question, where the Master

repeats the servant's wrong estimate of His own character and adds, "If that is what you think of me, then you should all the more have tried to make some profit for me;" and also by supplying to verse 29, words that will make its true meaning more clear—e.g., "For unto every one that hath made use of that which he hath—shall be given . . . but from him that hath not made use of that which he hath, even that which he hath shall be taken away.")

Finding ways in which the truth of this story works out in ordinary everyday life: facts which are common knowledge and experience—that if we do not exercise a muscle it becomes weak (e.g., Hindu "holy men," with shriveled arms); that if we do not use our eyes we lose the power of vision (e.g., donkeys working in mines and going blind, war prisoners found blind after years in a dungeon); that if we do not use knowledge we have learned, we lose it (e.g., forgetting dates, names of people, geographical facts, etc., which we once knew; forgetting how to play a piano selection because we have not practiced).

Thinking about ways in which God expects us to use for Him the gifts He has given us: caring for our bodies and keeping them fit for Him to dwell in—"temples of God" (self-control in eating and drinking should be considered here); using our minds to learn the true and the good; using our hands to work for Him and for others; doing all that we do, "whether we eat or drink or whatsoever we do" as "unto the Lord." (I Corinthians 10:31)

Writing on the board the main teachings of the story:

Christ is coming again

Christ expects His followers to use the gifts He has given them and will increase the gifts which are used

Answering this session's question through the class project and in individual note-book

Worshiping through the use of theme hymn and memory verses

Asking God's help to live day by day in readiness

HOW DO KINGDOM PEOPLE ACT TOWARD OTHERS?

(A Study of the Parables of the Good Samaritan
and the Unmerciful Servant)

Materials for Children's Research:

Biblical Materials: Luke 10:25-37 The parable of the Good Samaritan; Matthew 18:21-35 The parable of the Unmerciful Servant

Supplementary Materials: Pictures illustrating the parables

Possible Activities:

Reading together the story of the "Good Samaritan"

Talking about the meaning of the story: The way to keep the commandment, "Thou shalt love thy neighbor as thyself," is to remember that anyone who needs you is your neighbor, noting that the priest and the Levite thought themselves religious, but failed to live the things they professed.

Writing a modern version of the "Good Samaritan": determining a modern situation with someone in need and discussing ways in which people today might "pass by on the other side" and ways in which a modern "Good Samaritan" might help. (A group of Chinese college girls, wishing to arouse the interest of the student body as a whole in the work of their Y.W.C.A. among the poorer neighbors surrounding the campus, presented the following original version of The Good Samaritan: The scene opened upon a poor family living under a "mat shed," the father ill, the children hungry. Along the street came two frivolous students, interested only in having a good time. As they approached, talking and laughing, the family with outstretched hands and pleading looks begged for help, but the two, holding their skirts close to avoid contamination, passed by. They were followed shortly by a studious student, who came along, with her nose in a book, so intent upon her study that she did not even see the appealing gestures of the poor family and, like the others, passed by. At this point, when all in the audience were fully expecting the Good Samaritan in the form of a thoughtful student who would meet the need, the president of the Y.W.C.A. arose, turned to the audience, and said, "Won't you be the Good Samaritan? Our neighbors need us and we want to help them. Here is our budget, showing the money we shall need to do the work. Here is your chance to help. Won't you be the Good Samaritan?")

Studying Matthew 18:21-35 The parable of The Unmerciful Servant:

Getting at its hidden meaning by taking note of its setting, Jesus' reason for telling it: to show Peter that he must never tire of forgiving his brother (Before he could get to "seventy times seven" he would lose count and would have developed a forgiving spirit through exercise, so that he would keep right on forgiving.)

Getting further light by interpreting the symbols used:

The King = God

The servant = Peter, or any one of us

*10,000 talents (\$10,000,000) = All that we owe to God
(The debt cancelled) = That which God has wiped out
through Christ

The second servant = Anyone who has hurt us in some way

*100 shillings (\$17.00) = The grudge which we hold
against the one who has hurt us

Understanding its hidden meaning still better by discussing it:
noting the huge amount Jesus uses to represent the servant's
debt—our debt to God—an exaggerated sum to show that
we owe more to God than we can ever realize fully; noting
the small amount He purposely used to represent the other
servant's debt to show that, no matter how large a wrong
done to us may seem, it is very small when compared to
all that God forgives us.

Thinking about the fact that when we refuse to forgive any
one, we are like the unmerciful servant in the story, with
special reference to verse 35 and also to the Lord's prayer—
"Forgive us as we forgive—"

Stating a rule which makes forgiving easy: e.g., when we find
it hard to forgive, the thing to do is to remember how much
and how often God has to forgive us.

Answering this session's question by a blackboard summary,
through class project, and in individual note-books

Asking God to help us live as Kingdom people in our relation-
ships toward others.

WHAT DIFFERENCE DO KINGDOM PEOPLE MAKE IN THE WORLD?

(A Study of Jesus' Teachings about Salt, Light, and Leaven)

Materials for Children's Research:

Biblical Materials: Matthew 5:13—The Salt of the Earth; Mat-
thew 5:14-16—The Light of the World, The Leaven

Supplementary Materials: Pictures illustrating these illustrations

Possible Activities:

Becoming familiar with the Biblical materials

Making a comparative analysis of the three illustrations

The thing used to represent some quality of Kingdom people
—salt—light—leaven (yeast)

*N. B. The children should find out for themselves how much each of these
sums represent in our money. A talent equals about \$1000, a shilling about \$.17.

The important characteristic of each symbol—

salt—flavor

light—shining

leaven—quiet spreading (through whole loaf)

The meaning of each of these characteristics when applied to Kingdom people—

flavor—something about them which is different, which makes them exert an influence for good on those about them (good salt—which has not lost its flavor—also used as a purifier)

shining—witnessing to the love and goodness of God by their character, their words, and their works and so influencing others to come to Him

quiet spreading—making their influence felt in quiet ways so that the Kingdom gradually spreads

Points of likeness in all three parables:

All deal with the influence of Kingdom people in the world

Points of difference: The salt and light parables set forth the responsibility of Kingdom people to be an influence for good in the world; the parable of the leaven pictures the way the Kingdom grows in spite of its small beginnings and in spite of all obstacles, because the spreading of the influence of those who are true Kingdom people is so sure.

Trying to understand more fully the meaning of these parables by talking about them in terms of people today: What kind of person today would Jesus have to call “salt without savor?” What kind of person would make Jesus happy today by “salt-ing the earth?” What kind of person would be one who lets his light shine so that men see his good works and praise God? What kind of person would be one who “puts his light under a bushel basket?” (One who claims to be Christian, yet doesn’t want to talk about it or to be thought different.) What kind of person would be one whose quiet influence would help to make the Kingdom spread and grow?

Listening to and discussing the story “The Holiday of Pippa” (as told in Browning’s poem, “Pippa Passes”) or “The Salt of The Earth” (found in Blanche Carrier’s *The Kingdom of Love*, depicting the influence of a little maid-of-all work in a home originally Christian only in name)

Asking God’s help in being “salt,” and “light,” and “leaven” in our communities or at camp throughout the summer months.

SUPPLEMENTARY UNIT

WE, WITH THE CHRISTIANS OF EVERY CENTURY, SING OUR PRAISES TO JESUS CHRIST

OBJECTIVES:

To lead the children to a familiarity with some of the great hymns of the church and to a knowledge of the history out of which our "singing church" has emerged

To develop in the children a love of singing, a habit of sensing the meaning of the words they sing, and a realization that every hymn has come out of the life experience of some man or woman

To develop in the children the ability to sing hymns with intelligence and reverence, and the desire to take the initiative in developing such singing in their own age-groups in their own churches

GENERAL PROCEDURE:

For this unit the class would have to be transformed into a "singing" group or would have to schedule a "choir meeting" for after school hours. The class would have to be conducted very much as a regular junior choir.

Each hymn ought to be introduced with the hymn story and a thorough discussion of the meaning of the words. Hymn books, or the words to each hymn, should be made available.

The following Scripture verses, if repeated at the beginning of each "singing" session would "set the stage" in the right spirit:

Psalm 104:33

I Corinthians 14:15

STORIES OF MEN WHO WROTE OUR HYMNS: (These are typical of many interesting hymn stories which might be used.)

GLORIA PATRI

(A story of Polycarp)

Anon—First and Second Centuries

Christians have, through all the ages, sung praises to their God. Jesus and His disciples sang even when the world was turning against them; for we read in the story of the last supper, "When they had sung a hymn they went out into the Mount of Olives." And there Jesus was arrested.

After Jesus' death and resurrection, Christians did not stop singing. Paul and Silas sang even while in prison; and people talking of the early Christians said they were singing sometimes in "unison" and again with "antiphonal harmonies". . . "perfectly beautiful their motions, perfectly beautiful their discourse" (words).*

While the Apostles were living, the first part of a doxology (a short praise to God) which we sing today, was written and sung:

*H. Augustine Smith—*Lyric Religion*—page. 111.

"Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end. Amen."

This doxology became most popular in the second century (the second 100 years after Christ). The Christians were having a hard time and many of them were being killed. And yet, in spite of the persecutions, the church was growing and many were coming to know Christ as Saviour. The church was growing so strong that it was even able to change some of the laws in the Roman Empire; slavery was abolished; women and children were ordered to be treated as people and not bought and sold as they had been before. Because Christians were glad that God was helping them to do His work in the world, they sang more gladly than ever "Glory be to the Father."

One of the kindest and wisest bishops living at this time was Polycarp. Everyone loved him, everyone, that is, except the leaders of the pagan temples whose followers were leaving the worship of idols for the worship of Christ. Polycarp lived to be an old, old man, leading his people to know and serve Christ. All was well until an earthquake occurred in his home city, Smyrna.

"The gods are angry with the people for leaving off their worship," shouted the heathen priests.

"It is Polycarp's fault," cried some. "He led them astray."

"Let him be arrested and tried for this crime!" demanded others.

And so it happened that Polycarp, the kindest and wisest man in the city, stood before an angry judge and was condemned to death for bringing evil to the city.

In spite of the fact that Christians helped Polycarp escape from the mob and hid him in the country, he was found and brought back.

A stake was set up; wood was brought; Polycarp's hands were tied behind him. All was in readiness for the torch when the governor, looking at Polycarp's silver head shining in the sun and his kindly face showing no signs of anger, cried "Have pity on your own old age! Swear to serve Caesar and you will be free at once."

A voice from the crowd, which seemed to the people a real voice from heaven, called "Be strong, Polycarp! Play the man."

And then, from the old man tied to the stake came the answer, "Eighty-six years have I served Christ, and He never wronged me: how can I now speak evil of my King and Saviour?"

The governor gave the order to proceed. The torch was touched to the firewood. The flames leapt up. But from the flames, to all that listening crowd came the sound of Polycarp's singing "Glory be to the Father . . ."

SHEPHERD OF TENDER YOUTH

Clement of Alexandria—3rd Century

About 140 years after Christ's birth, there was born in Athens a boy by the name of Clement. Although he went to the good schools of Athens and was taught by the finest teachers, he was not happy in what he learned. He was taught that if you thought hard enough, you would know what was right; and that if you knew what was right and tried hard enough, you could become perfect. But, even though he thought and thought, there were still things he did not know. And even though he tried and tried to do only what was good, he still did things that were wrong.

In despair, he went to a school in Assyria. Here he was taught that if he worshiped the god of light, Mazda, he would know and be able to do the right. He tried this worship, but felt no different.

Getting discouraged with Assyrian teachers, he moved on to Egypt. Here he found people worshiping the gods of the sun and moon, river, and animals. It was not long before he found that all of this was useless and started to go home.

On the way home, however, a happy thing occurred. He stopped in the city of Alexandria and there heard of a new teacher Pantaneus, a teacher with a strange message about one Jesus, one who could save from sin.

"Someone to take away my sin and lead me in a new path!" thought Clement. "How wonderful! I must seek out this new teacher and his school."

And so Clement came to the Christian school in Alexandria, to the teacher Pantaneus, and to Christ himself. "He is all I want and have been seeking," he said of Christ. "He is my all in all."

Clement became such a fine scholar and Christian that, after Pantaneus left Alexandria for work elsewhere, Clement was chosen to be the chief teacher, leading others to know of Jesus.

While he was in this school, he wrote a song which is in our hymn-books, today, a song which tells what he felt about his Lord. This hymn, written over 1700 years ago, is the oldest full-length Christian hymn whose words we still possess:

"Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ our triumphant King,
We come Thy name to sing,
And here our children bring
To shout Thy praise."

THE DAY OF RESURRECTION

John of Damascus—8th Century

In a great stone monastery on a lonely hill lived many men whose chief aim in life was to worship and serve God. They had come to this lonely spot to think and to pray and to read God's Word. They also hoped to find chances to help others and to copy the Bible and write about Him so that others might find it easier to know Him too.

In the eighth century after Christ, there came to the monastery a man by the name of John, a great politician and leader of men in the city of Damascus. He came to the lonely hill, to the monastery "Bar Saba" because he felt that he was not serving God as he ought in Damascus.

Outside the walls of the monastery, there were wandering tribes of Persians or Bedouins who often attacked and robbed the men within. Around the walls prowled wild beasts to which the monks threw scraps of food. The days and nights were long and lonely, but the monks were busy, busy at work of which the world did not know, busy writing and singing and worshipping their God.

John of Damascus worked hard, and was so glad that he was having this chance to serve his God that he broke out into singing; and songs sang themselves in his mind. He wrote down many of these songs so that he could remember them and his fellow monks could sing in gladness with him.

To the monastery, from time to time, there came leaders from the outside world, leaders who heard these songs, asked for copies, and took these copies out to spread their joy and message throughout all the East. One of these songs became the favorite of the king and queen of Greece. They loved it so much that they taught it to thousands in their nation. Every Easter they sang it together in a very special way, for it was an Easter hymn.

This was the way in which they used it: The evening before Easter all the Christians of the city of Athens gathered for a very solemn service in the largest church. Just before midnight they followed the king and queen out under the stars where their leaders walked up upon a platform. The great congregation gathered around the platform with unlighted torches in their hands. The choir of priests sang softly as the people moved to their places and waited. Suddenly a cannon announced the hour of midnight. It was Easter morning! The Archbishop raised a beautiful cross and shouted gladly "*Christos Anesti!*" "Christ is Risen!"

"A new day has dawned for all the world," thought the thousands

gathered round as they lit their tapers. "Christ rose on such a morn as this to be our Light through life." And raising their torches high, they sang in gladness their favorite song:

"The day of Resurrection,
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory."

And so John's greatest hope was fulfilled. He was helping others to know Christ better. Even though John of Damascus has been in heaven with the God He loves for over twelve hundred years, the song he sang is still being sung, and now by millions around the world.

* * *

ALL GLORY, LAUD AND HONOR

Theodulph of Orleans—9th Century

In the ninth century after Christ, while the great Emperor Charlemagne was ruling over most of Europe, Christians everywhere were happy; happy because their Emperor let them worship God and do His work. One of these Christians showed his gladness in a beautiful way. He wrote songs, sang them, and taught them to others, songs of praise to his God. Even though he was an Italian and the Emperor lived in France, the Emperor heard of him. When he heard him sing he asked him to come live in the monastery at Orleans, France, and train the boys in that city. And so it happened that Theodulph of Italy became Theodulph of Orleans, the leader of boys' choirs.

But Charlemagne died, and the happy days suddenly ended for Theodulph. The new king in France, Louis the Pious, thought that because Theodulph was an Italian he was a traitor to France, planning with Italians to revolt. So, without letting Theodulph explain, he clapped him into jail.

Poor Theodulph! He had not wanted to revolt. He had just wanted to teach the songs of God to the other monks and the boys of the city. And here he was in jail.

"I am in jail," he thought to himself. "The king can imprison my body but he cannot imprison my thought. I can think songs, anywhere, and write them down. Some day someone might sing them."

And so he wrote, not sad songs, the kind you would expect from

one in prison, but songs of praise to God for His goodness. And because spring was near, he wrote Easter songs.

The chance to sing them came sooner than he had expected. The choir boys, missing their leader, began to come to the jail to see him. Although they were not allowed to enter the prison house, no one forbade their talking to their friend through the window. Day after day, they came; and soon they began to beg for a song, "A new song, one we have never heard before."

Theodulph, who had been singing in his heart all these days, had the song ready. And while they sat on the grass outside he sang, from between the bars, these lovely words:

"All glory, laud and honor
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present."

So choir practice began again for the choir boys, this time in the prison yard. By Palm Sunday, they knew the song well and gathered to sing it to their leader.

Outside the prison walls a procession was drawing near, a Palm Sunday procession in which the king, Louis the Pious, was leading his people to church. When the king came to the prison gates he stopped in amazement. Singing from a prison? He had never heard that before. And what a glorious song! Just the song to send his people on to church in the mood to worship the King of Kings!

Looking in he saw the boys; and, on asking the warden how they chanced to be singing there, he heard the story from the start.

"Theodulph whom I considered a traitor made and taught that song," murmured the king. "He cannot be what I thought."

And so it happened that Theodulph was freed and allowed to go back again to his happy boys in their happy work.

But the song he had written in the Orleans jail did not stay in Orleans. It was bigger than one city or one choir. People who learned it taught it to others and they to others until it was being sung all over France and Italy and also in England.

Every Palm Sunday choir boys in the cities of Hereford, Tours, and Rouen acted out the first singing! Pretending they were in a prison yard, they climbed the walls of their cities and sang the song again as people hurried through to their Palm Sunday services.

Somehow, too, as they sang it, they felt that they were on the walls of Jerusalem many, many years earlier, singing to their Saviour King as He rode in.

* * *

A MIGHTY FORTRESS IS OUR GOD

Martin Luther—16th Century

Martin Luther was the son of a miner, a German miner who loved God and who had a struggle to keep his family fed and clothed. Martin knew what it meant to go with other poor boys of his home town to sing in the streets and under people's windows when the pay for such singing was bread.

In spite of the fact that Martin was poor, he went to college and prepared himself for a life of leadership in the church. It wasn't long after he graduated that he was called to be a professor in the university of Wittenberg. While at Wittenberg, he preached a great deal. In order to preach and present God's truth to the people, he studied his Bible most earnestly. And so he learned to think out his beliefs for himself, not to take them second-hand.

One day there came to Wittenberg a man by the name of Tetzel, a man selling salvation from sin. "You can't buy salvation," said Luther. "The Bible says that salvation comes from faith in Jesus Christ. God only can forgive sins."

And yet Tetzel went on selling. Men confessed their sins and Tetzel told them how much they would have to pay to the church to secure forgiveness. Women, children, everyone, had their sins priced, and paid, so much per sin, for pardon. Some went right ahead and sinned again, deliberately, thinking, "It is worth the price."

"This can't go on," thought Luther. "The people should be challenged to think about it. This wrong should be brought to the attention of the church leaders." And so he wrote out ninety-five statements of his beliefs and nailed them to the church door so that Tetzel, with whom he planned to have a public discussion, and all who came to the church might know what he thought and be stimulated to think for themselves.

Luther never dreamed that the main leaders of the church of the time would stand up for Tetzel, instead of standing for the truths of the Bible which he was defending. He did not realize that the leaders of the church of his day thought more of how they could get money than of how they could bring souls to a knowledge of salvation. But the church leaders were terribly aroused by Luther's ninety-five theses. "He is attacking us," they thought. "The church will lose

money. We will lose power. Up to this time the people have thought we could make no mistake. They will lose faith in us."

The Pope was worried and sent Luther a letter forbidding him to speak and write as he had been doing. Luther publicly burned the letter.

The Emperor, Charles V, was supposed to support the action of the Pope and to make certain that his orders were carried out. As he did not wish to punish Luther without giving him a chance to defend himself, he called a council of the princes of the empire in a city called Worms, and asked Luther to appear before it.

When Luther appeared, the first question the princes asked was whether or not he would say that he would deny his belief in the things he had written. Luther said that he would not deny them unless he found something in them which disagreed with the Bible. The council gave him a day to think things over.

When Luther appeared the next day they asked him the same question. Luther stood alone before all the rulers of the Empire, even the Emperor himself. He knew that they had power to take his life if they wished and that they would try to take his life if he did not do as they asked. Looking around upon them all, he spoke out clearly and distinctly, telling the people that the Pope and his church councils had made a mistake, that they had often made mistakes, but that the Bible was dependable. He said that he would base his beliefs on the Bible and not go back on anything that he had written. "For," he said, "it is not honorable to do anything against conscience. Here I stand, I cannot do otherwise. God help me. Amen!"

The group was aghast. Never before had anyone challenged the authority of the Pope, and to add to that a challenge of the bishops, the emperor, and all the princes of the realm was unthinkable. Never before had they seen a man so calm when he knew he was writing his own death sentence.

The sentence came. But Luther left Worms still composed in mind. On his way home he was captured by friends who wished to protect him, and carried away to the castle of Wartburg. Here he stayed for almost a year, safe from his enemies. But Luther did not mope; neither did he idle away his time. He used this year to translate the New Testament into German, a thing which would enable all the people of his nation to think for themselves as he had done and so be able to decide, in the light of God's word rather than man's, what was right and what was wrong. While in this castle, the words to one of the world's greatest hymns must have formed themselves in his mind. He was in a fortress but it was really God who was protecting him. Often his heart must have sung: "A mighty fortress is our God..."

Luther finally left the castle and spent many years starting a reform in the church. This reform spread over all of Europe and gave modern nations of the world independence of thought and freedom to read God's word and act upon it as their consciences dictated. The people, so freed, sang with him his song. Many times since, when Christians have been in peril because of their beliefs, these words have helped them face danger:

“And though the world with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.

.

Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.”

* * *

FAIREST LORD JESUS

German hymn—Seventeenth Century

“Schönster Herr Jesu,
Herrscher aller Erden,
Gott und Marias Sohn;
Dich will ich lieben,
Dich will ich ehren,
Du meiner Seelen Freund und Kron.”

That is German for:

“Fairest Lord Jesus,
Ruler of all nature,
O thou of God and man the Son!
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy, and crown.”

This is really a marching song of the out-of-doors, sung first by German pilgrims on their way to Jerusalem to visit the land where Jesus lived and died and rose again. It has been sung again and again by young men and women, and boys and girls of every land as they have thought about the truly fair Jesus who “increased in wisdom and stature, and in favor with God and man”; and again, as they have given themselves to His service.

Two stanzas, usually left out of our hymn books are unusually lovely:

"All fairest beauty,
Heavenly and earthly,
Wondrously, Jesus, is found in Thee;
None can be nearer,
Fairer or dearer
Than thou, my Saviour, art to me.

Beautiful Saviour;
Lord of the nations;
Son of God and Son of man.
Glory and honor,
Praise, adoration,
Now and evermore be thine."

* * *

THE DOXOLOGY PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

Thomas Ken—17th century

Thomas Ken was born in 1637 and was soon left an orphan. After his parents' death he went to live with his sister who was married to Izaak Walton, a man who loved all animals and insects, and who studied their habits and wrote about them.

Thomas Ken loved being with Walton. With him he must have watched with wonder as tadpoles turned into frogs, birds hatched from eggs, and butterflies crawled out of cocoons in which a worm had been asleep. He must have wondered who gave spiders the designs for their beautiful webs, and chameleons the ability to change their color. There were so many things to wonder about in this wonderful world that he did a lot of thinking.

The more he thought about the wonder of the world, the more he knew that there must be a wonderful God back of it, and the more he felt like thanking his God for it.

When he became a professor at Winchester College, he wrote three songs for his boys. One was a morning hymn; one was an evening hymn; and one was a midnight hymn. These three songs were printed on large sheets of paper so that they might be posted beside each boy's bed. Each boy was instructed to sing his praise to God the first thing in the morning, the last thing at night, and even in the middle of the night if he happened to be awake. Each song had the same chorus. And these were the words:

"Praise God from whom all blessings flow;
Praise Him all creatures here below;

Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

When Thomas Ken became a bishop, he was not only glad and full of song; he was brave and outspoken. Because he and some of his friends stood up for the right against many of the leaders of their country, and even against the king himself, they were thrown into prison in the Tower of London. People everywhere were aroused, Why should their beloved Bishop Ken and his friends be in jail for doing right? Beginning on the west coast of England, they banded themselves together and marched on London singing as they went:

"And shall the Bishops die, and must the Bishops die? Then a hundred thousand Englishmen shall know the reason why."

They surrounded the Tower and sang their song again.

The King, hearing and seeing their concern, became frightened and let the bishops go.

Again, Thomas Ken must have felt like singing his doxology.

The last days of Thomas Ken were filled with suffering, for he was very, very ill. But all who knew him said that he was always happy, even in pain, and always thankful to his God for the life that had been given to him to live in his world.

Today, there is hardly a moment when from some part of the world the sound of singing voices does not rise in praise to God in the words written for the Winchester school boys:

"Praise God, from whom all blessings flow!"

* * *

JESUS, LOVER OF MY SOUL

Charles Wesley—18th century

When the thirteen Wesley children gathered round the piano in their little English country parsonage, the neighbors heard real music. For the Wesley children sang praises to God with their hearts and minds as well as with their voices.

The Wesley children were taught to live with their hearts and minds, too. The neighbors used to remark on how polite they were, never speaking to even a servant without a "Thank you" or a "Please", never becoming so rowdy in the house that the grown people could not hear each other talk.

People wondered how their mother could teach so many of them at once. This was her method:

As each one reached his fifth birthday, he learned the alphabet. And then his schooling began, first at home, and then in a real school. Before breakfast each morning, each of the older children took a younger child and read the Bible with him and prayed. They

worshipped with the family, too, and in the church. They worked hard, for the family was very poor.

And so, although they lived in an age when people in England were unusually cruel and evil, they grew as God wanted them to grow. They were so glad in their growing that they felt they had to sing their praises to God for His love.

The youngest of the thirteen children was Charles. When he and his brother John were grown they preached so well and so earnestly, and led so many people to know Christ as a Saviour from sin, that a revival in the whole church was started. Their followers called themselves Methodists, because they had a method for Christian living.

Although his brother John was the more famous preacher, Charles wrote the most songs. A friend described his songwriting like this: "He rode, every day, a little horse, gray with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn, thus given him, on a card kept for that purpose, with his pencil, in shorthand. Not infrequently he has come to the house in the City Road, and having left the pony in the garden in front, he would enter, crying out, 'Pen and ink! Pen and ink!' These being supplied, he wrote the hymn he had been composing. When this was done, he would look around on those present and salute (greet) them with much kindness, and thus put all in mind of eternity."*

Besides "Jesus Lover of My Soul" he wrote "Hark the Herald Angels Sing", "Christ the Lord Is Risen", "Love Divine All Loves Excelling", and many, many others. He did more than any other man of his time to help people praise God. His songs are favorites still and speak to many hearts of the nearness and love of God.

The Wesleys' singing rules were as follows:

1. Learn the tune.
2. Sing them (the hymns) as they are printed.
3. Sing all (all stanzas).
4. Sing lustily and with good courage.
5. Sing modestly. Do not bawl.
6. Sing in time. Do not run before or stay behind.
7. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other Creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with sound, but offered to God continually.*

*H. Augustine Smith—*Lyric Religion*—page 139.

HOLY, HOLY, HOLY

Reginald Heber—19th century

"Holy, Holy, Holy" has been called "the world's greatest hymn." It was written in 1827, by Reginald Heber, to help people in his own congregation know and worship God better. It has helped people know and worship God ever since.

Reginald Heber had always been one who helped people know God and stand up for Him, even by his smallest, most unthought-about acts.

He always had courage. When he was just a tiny boy and was very ill with the whooping cough, the doctor said, suggesting a treatment not used today but common then, "I'm afraid we should bleed him a little to stop all this whooping."

His nurse cried, "Oh, don't do that! It will hurt him too much. I can't stand it."

But Reginald answered, "Send poor nurse down stairs. I won't stir. Don't hold me." And he held out his arm for the doctor's operation.

He was always generous. Because he gave away every bit of money he had in his pockets to the first person he saw in need, his mother used to sew up his pocket-tops before he went to school. In this way he would have the money if he really needed it but couldn't get to it very easily along the road-side.

While he was growing up, his country of England was fighting France. Reginald kept up with what was going on and could tell the stories of his country's heroes in such an interesting manner that all the boys in the neighborhood used to gather around him every evening to hear the latest instalment. Their favorite story was of how Nelson called out, "Every Englishman must do his duty!" and then died in the midst of victory.

Although he had enough vim and enthusiasm to tell a story well, he never lost his temper. Even the servants in the house who saw him at all times said, "Master Reginald is never in a passion."

The boys in his town in his day faced many temptations to do wrong. Somehow, if Reginald was along with the gang it was easier to do right. One of his friends said that he didn't think he ever let evil thoughts stay in his mind for an instant. This friend said, "If his heart had no other covering than a glass, its thoughts were so pure, no one need fear to read them."

He was smart, too, and in school carried off the prize for writing the best Latin poetry.

After he finished school, he became the preacher in his own town

of Hodnet. Here he helped people with their troubles, prayed with people who were sick, made peace between people who were quarreling, gave to people who were in need. Fine and well-paying jobs were offered him over and over again, but he refused them all. He wanted to stay with his own people to give them what help he could.

At last, however, he was persuaded that he was needed in India, to teach the people there. And so he went to Calcutta and became the Bishop of all India, Australia, and Ceylon. Even though he died after only three short years of work, people remember him as one who was so fine himself that he helped them to know God.

He wrote many hymns for his people. But the one that the world sings most is "Holy, Holy, Holy".

* * *

O ZION HASTE, THY MISSION HIGH FULFILLING

Mary Ann Thomson—19th century

Mary Ann Thomson's child was sick, so sick that she sat all night by his bed trying to keep his fever down, trying to keep him alive. And yet, as she watched through those long hours, she did not lose hope nor feel alone. Somehow she knew One stronger and wiser than she was by the bed also.

As the night wore on, many thoughts filled her mind: "How many other people," she wondered, "are sitting up tonight because of their own or someone else's pain? Some are like myself and know that Christ is near. And yet there are mothers, fathers, and children in African huts, in Japanese castles, in Chinese villages, in Indian homes, who suffer alone! How terrible! O Zion, haste, thy mission high fulfilling, to tell to all the world that God is light..."

On and on, the words of one of our greatest missionary hymns sang themselves out of her heart. By morning she found that God had given her back her son and had given to the world a new hymn.

* * *

THIS IS MY FATHER'S WORLD

Maltbie D. Babcock—20th century

Maltbie D. Babcock was a preacher in Lockport, New York, who used to get up early in the morning to see the sun come up. He would often run out to the brow of a hill about two miles from town to look out over the lowlands beyond, lowlands which spread out until they reached the great Lake Ontario itself. When people asked him why he ran so far so early in the morning he said "I'm going out to see my Father's world."

"This is my Father's world;
And to my listening ears
All nature sings, and round
me rings
The music of the spheres."

Sometimes he would go on a few miles beyond his hill to a deep ravine where his daughter had found as many as forty varieties of birds. Here he must have sung:

"This is my Father's world;
The birds their carols raise."

Because he stopped to look and listen and pray in God's world we have one of our most beautiful songs of praise.

"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the ruler yet."

* * *

WHERE CROSS THE CROWDED WAYS OF LIFE

Frank Mason North—20th century

When Jesus saw crowds suffering, fighting, struggling to outdo one another, the Gospels tell us, "He was moved with compassion." Ever since He lived as a man upon earth, men whose hearts have been filled with His Spirit have felt as He felt toward suffering humanity.

Frank Mason North, a native of New York City, and for many years a pastor and a leader in missionary work there, has put these feelings into words for people of our own day. He calls these words "Prayer for the City".

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

.

"O Master, from the mountain-side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again."

THE CHILD AND THE BOOK

AGNES JUNKIN PEERY

EMILY J. WERNER

A Few Corrections

Book I, Page 16. *Supplementary Materials*: Stories of people whom God has changed. The best picture for use in this session is "Jacob Wrestling with the Angel," by Penrose. (Union Pictures, American Sunday-School Union.)

Book I, Page 48. The illustrative incident was originally told by the Rev. W. F. Junkin, D.D.; not by Miss Irene Forsythe.

Book II, Page 4. "What Can I Learn from Jonah?" is a "Post-Easter"; not a "Pre-Easter" session.

Book II, Page 95. The story, "The Question," is based upon an incident recounted by the Rev. W. C. Mc-Lauchlin, D.D., missionary to China.

Book III, Page 21. Make title to last section read: *Philip and Bartholomew, sometimes called Nathaniel*.

Book III, Page 22. Make last sentence in first section begin: *Philip and Bartholomew (Nathaniel)*.

Book III, Page 79. Instead of *Last word*, read *Fourth through Sixth Words*.

Book IV, Page 21. Before the first set of Aims insert: *I. What primary aim governs each of the following uses of time?*

Book IV, Page 74. "A True Story" concerns Dr. and Mrs. Tinsley Smith, medical missionaries to Africa.

Supplement, Page 21. Star Bailey's *The Gospel in Art*.

Page 22. Star Doherty's *Missionary Worship Programs*, 25 cents.

Suggestions for Additions

Book I. An excellent incident, adaptable for development as a story for use with Commandment VI, is found in *The Reader's Digest*, Jan. 1943, Page 128. It is entitled "Not a Sparrow Falleth," and is found in the section, "Children Can be Taught Life."

Book I, Page 59. Insert after "Conversation concerning the picture": What do you learn about the rich young man's character when you look at his face? Why does his mouth droop at the corners? Why won't he look Jesus in the eye?

What do you notice about the hands in the picture? Which pair look as though they could do the most work? Where are Jesus' hands pointing? The rich young man's? Do the hands tell you anything about what their owners are thinking? Do they tell you any-

(over)

thing about their generosity? What do the hands tell you about the character of Jesus and of the young man?

Had the rich young man ever done anything very bad? Why is he ashamed before Jesus?

Jesus asked the rich young man to come and follow him, but He asked him to go and do something first. What?

Book II, Page 86. Suggestions for study of picture of Daniel. Look at each of the lions in the picture. What do you notice first about them?

Are they well-fed or hungry? How can you tell?

What do you think they had to eat the last time they were fed?

Notice the eyes of each lion. At what is he looking?

Why don't they spring?

Could Daniel defend himself if they did? How do you know?

What does the way Daniel stands tell you about his feelings?

We can see only Daniel's back. What do you think the lions see in his face?

What kind of man was this that could have such power over lions? (Daniel 1:8, 2:16-23; 5:14; 6:4-5).

Why was Daniel not afraid? (Daniel 6:22-23).

Book III, Page 17. Suggestions for study of Cornicelius' picture.

Why is Jesus' hair in disorder?

Why do His eyes look troubled and stare straight ahead?

Why are His hands clenched?

What is the artist trying to show about Satan? How does Jesus know Satan is there when He does not see Him?

What is Satan trying to get Jesus to do?

Why could this be a real temptation to Jesus?

Is Jesus tempted to do this thing? How can you tell?

Book III, Page 41. Special suggestions for study of picture, "Ecce Homo."

Can you find any signs of Roman power and wealth in the picture? (Pilate was the Roman governor sent to rule over Palestine.)

Can you find any people who don't care what happens to Jesus?

Can you find someone who does care? Can you guess who it is?

Can you find the leaders of the mob out on the street?

Can you discover what there was about Jesus that made Pilate say, "Behold the Man!"?

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